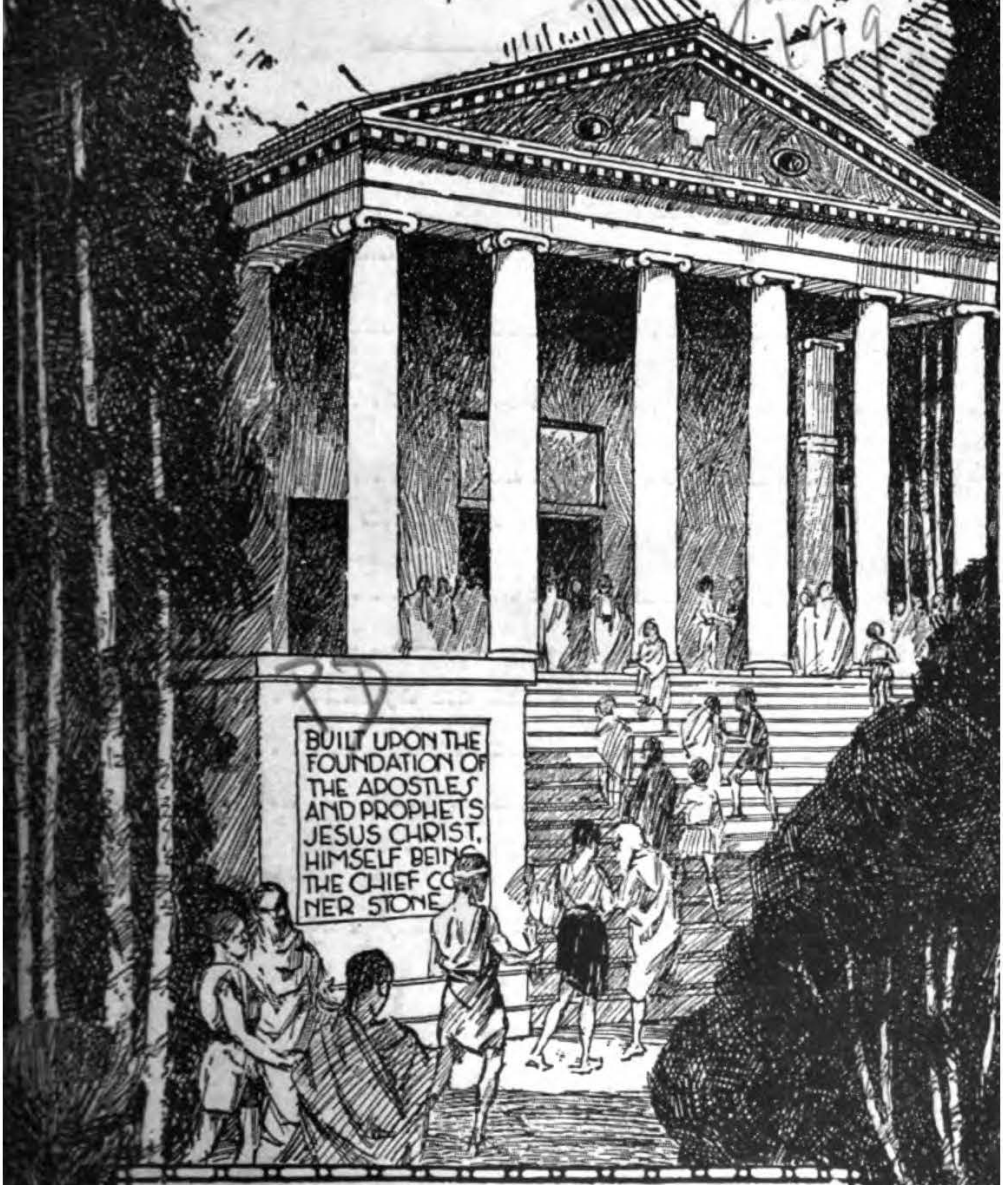
UNITY

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MIND ACTION

IDA M. MINGLE



THE idea is the creative impetus of the quality of character or of the thing desired, and when an idea has been nurtured in mind sufficiently to set up the activity of the Christ Mind, corresponding to the substance of the idea thought upon, the manifestation in form follows as a natural result. Man does not need to concern himself about effects.

The first realization necessary in bringing forth an ideal is to become conscious that its representative idea is instantly fulfilled in Spirit or Mind. Mind knows nothing about the past nor future, various aspects of time being fabrics of thought built up through man's ignorance of omnipresent being. As man learns to control his thought, and comes to consciously live in the present moment, he will develop strength of character and the ability to accomplish a great deal more good than when under the reign of disorderly thought, and limited ideas of time and capacity.

Every idea that presents itself to consciousness is to be fulfilled, either in bringing it forth as a substantial reality, or in eliminating it from further activity, and we have both the power and the time, (Now) to deal with the idea when it presents itself, else we would not have invited the opportunity to handle it. If the student of Truth falls into the habit of thinking "some day I will

work that out," he puts off his day of salvation and hinders the inflow of new and constructive ideas of Spirit into consciousness. Other ideas may present themselves for the time being, but if they too are relegated to the hope box of the future, the consciousness is thrown into a state of disorder and confusion, and mind action is barren of results.

All the eternally constructive ideas are contained in the being of man, wrapped up, so to speak, in the Christ seed in individual consciousness. In order that the fruits of this seed may be liberated and enjoyed, one needs to lay hold of the qualities of Spirit as though they were already in expression in consciousness. This is a scientific procedure governing mind action. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." To discern the Truth that God is the Life of man, is to affirm, believe and realize that Life is eternally omnipresent. Life expresses in the consciousness of man in the degree of his realization of its omnipotence. Once consciousness of omnipresent Life is established, man will cease to break up into body, soul and spirit in what is called death, but will so relate these planes of consciousness in the oneness of Life that he will be translated into the deathless man, or original spiritual Being. The fact that the so-called dead take up their abode for a time in Universal Ether does not prove that heaven is a locality, or that these people are accomplishing more than they could have accomplished had they remained in body form. The dissolution of man's body, via the grave, simply implies that consciousness of eternal life has not been incorporated, otherwise, that man has not yet beheld himself as deathless spiritual Being, but is functioning after the order of activity set up in flesh and blood generation.

Since all is Mind, and Mind is omnipresent, man has now, regardless of his state of being, the opportunity to bring forth in his flesh (form) his godlikeness. The goal of man is to become the "Word made flesh;" to manifest the perfection of Being; to be clothed in the outer with the radiance and glory of the inner Christ

Spirit. In reality nothing is to be gained through repeated reincarnations, or through procrastination.

The more difficulties to be surmounted and overcome, the greater the capacity and mastery of the overcomer. We do not invite into our lives only that which we can meet in the true might and strength. Every product of adverse mind represents the strength and power of the individual, adversely presented. To overcome a difficulty one pits the qualities of the Christ-Mind against the counterfeit activities of the adverse thought, and victory is always in favor of the Spirit, provided the individual does not will defeat.

Man is the thought of God, the activity of Divine Mind. The word man, in the Sanskrit, means *think*. Man relates himself to eternal Being through thought upon the character of Being, and becomes like that upon which he thinks. A proper understanding of the true nature of God is essential before man can bring forth like characteristics in himself.

The thought of God as Principle seems cold and exacting to the devotee, who has not yet fully realized that God has a feminine, or Love quality, which complements the exactness of the masculine, or Wisdom quality. If God were not exact Principle, or scientific law, of what avail would a knowledge of God be? The absolute infallibility of God-principle when rightly understood and applied causes man to rejoice with a great joy, and because of his delight in the unfailing Law he contacts the Love, or feminine element of his Being. Through the union of Wisdom with Love, the activity of Principle is *felt* to be the everlasting, eternal, pulsating life, the radiant, glorifying love, the enduring, sustaining strength, the positive power, the harmonious order, the omnipresent and creative substance of man's being.

After recognition of Truth, comes realization of the reality of the ideas discerned, and in the degree in which the Truth is felt it is incorporated into flesh or form. The feeling of spiritual consciousness is not an erratic sentiment, but a deep undercurrent of thankfulness and devotion to God, which is liberated in daily

living as joy, peace, good-will, Christian fellowship and brotherhood.

One of the most tragic aspects of living is that pictured by people seeking satisfaction in external things, giving very little or no thought to the substantial qualities of Life. It would appear on the surface that their time is wasted, but if they run the gamut of human experiences and are laid low through suffering, they have accomplished something. *They have proved the nothingness of personal pursuits and aims.*

Man is not permitted to forge ahead in his own might and power. It is recorded in the third chapter of Genesis that man was driven from the garden of Eden (blissful state) after he developed personal consciousness, "lest he put forth his hand, and take of the tree of life, and eat, and live forever." If man could attain satisfaction of a permanent character, independent of God, he would annihilate himself. Jesus came teaching that in order that man may attain eternal life he must deny himself, cross out the personal consciousness, and follow the inspiration of the Christ-Mind.

We live in a world of mental energies, and we appropriate the Mind-substance that corresponds to the character of our own thought world. The joyous individual has the coöperation of all joyous individuals regardless of distance or identification, for he registers in the joy current of thought and attracts to him that mind-quality. Contrariwise, the individual of a despondent mental attitude attracts to him thought force of like nature, and bears, not only his own burdens (mostly imaginary) but those of kindred souls. "Malicious animal magnetism" (the malady evolved in these days by certain students of Mind), is discerned to attack the individual, to whom it is specifically related by thought force; for nothing outside of individual consciousness has power to affect man either for good or ill, except as he be in harmony with it through thought activity in his own consciousness. The power of choice is vested in man, and this power is, primarily, the power to accept or reject mental propositions.

Everything in life must be reduced to its mental

basis, and related to Truth, before man shall attain the freedom he desires. One's mental world must be adjusted to conform to the Truth of the allness of God, the omnipotence of good. Every idea which has not foundation in reality, and which has set up activity in consciousness adverse to Truth, must be dissolved through denial of its false power, before the underlying impetus of spiritual power can be liberated and expressed in constructive ways.

God is the one presence and the one power, and eternally good. All that is adverse to this Truth is man-made and temporary, regardless of how good and pleasing it may seem to man in personal consciousness. Because man grows through personal attachments and experiences does not prove that his methods of growth are in Divine Order. Man is Mind and the natural and easy way of unfoldment is through understanding and relating ideas to Truth. Hard experience is the result of misuse of the Will. In the Divine Order of growth understanding and will act simultaneously in bringing forth the fruit of an idea. So long as man delights in lessons learned through hard experience, as though the experience was necessary by which to grow godward, he invites similar experiences and hard conditions. But if after he has learned his lesson through experience, he will proclaim his real nature to be Mind-being, and his legitimate method of growth to be through Understanding, he will invite knowledge direct from the Parent Mind, instead of through hard experience. "He shall have whatsoever he saith."

Man is the master of his destiny, and the implements with which he carves and makes are the forces of mind, for

"Man evermore takes
The tool of thought, and
Shaping what he wills,
Brings forth a thousand
Joys, a thousand ills;
He thinks in secret
And it comes to pass
Environment is but
His looking glass."

INDWELLING INTELLIGENCE

IMELDA OCTAVIA SHANKLIN



NTELLIGENCE is consciousness of self and surroundings. It is common to all things, to inorganic and organic forms, to the five-sensed life and to Infinite Mind. It is the specification of life on the visible and the invisible plane. The larger the range of ideas apprehended, the closer is the approach to that state of unrestricted intelligence which we indicate when we speak of Infinite Mind.

Speech is a manner of expressing intelligence. It is not wholly a privilege of human kind, for all levels of intelligence have their characteristic means of communication. The subordinate creatures speak understandingly to one another by voice and sign, and some of their messages can be interpreted by man.

How far down the scale of life into the world of so-called insentience runs the gift of speech, no one can say in the hope of making an argument to those who have not the sympathy which opens the ears to the universal language of life. How far above our present level of understanding distinct vocabularies operate, we cannot say. It is one of the most inspiring beliefs of life that the higher spiritual entities, saints, angels and archangels, intentionally direct their addresses to man, and it is said among us that God himself imparts commendation, warning and advice in words of distinct speech. If our faith aspires to the highest our charity must descend to the lowest. If we as comparatively lower can touch that which is above, so also that which is under our level can join to us. We are the point of union with two opposing influences. To maintain our stabilization we should remember that while inspiration of the lofty produces spiritual levitation, the tug of the lower levels at our souls is responsible for spiritual gravitation.

The soul is not inherently sinful. If in one thing it departs from its natural correspondence with the Deity, it must return to that correspondence before it again finds rest. Memories of the sublevels through which it has traveled, the struggles for emancipation by those now traversing its former zones of activity, touch the soul with an appeal irresistible at times. Until it learns what these demands are and how to meet them, the soul is sympathetically led into transgression, "a going across," in an effort to return to what has been left behind. The punishment for transgression is the work of having to regain the vantage point reached before the soul yielded to the impulse to go back to what it had formerly accomplished. The trend of the soul is upward, and nothing can defeat its complete reunion with the Deity. Indwelling Intelligence guides us in the way by which this union will be permanently established, even though our consciousness may not grasp the logic of many events while we are undergoing them.

Each level has symbols by which it speaks and understands. With us, the chief symbol is the word, signified, printed, or orally expressed. The subordinate creatures speak mostly by signs; the levels higher than humanity speak by means of thought, idea, knowing. But intelligence speaks a universal tongue, employed and understood from highest to lowest, and it interprets its messages on each level in the language that belongs to the level.

Each life speaks intelligently to its own level. The classical scholar may not understand the language of the Hottentot; the Hottentot does not understand the speech of the scholar. They signal with hand and body, they distort their face by way of communication, but such words as they know convey no intelligence to each other. In his own circle of association, each may be fluent, brilliant to the degree that brilliancy is possible with the mental and verbal equipment of their separate levels. If these two should be cast into exclusive association, on an otherwise uninhabited, isolated island, or if they should be coupled in the perils of a beleaguerment by an unfriendly force, they would soon

arrive at a compromise language sufficient for the purposes of their mutual well being. Should the association continue, they would eventually come into a speech that would admit of social and intimate usages.

Prisoners in the solitariness of dungeon cells have learned how to communicate with fellow prisoners likewise guarded against human intercourse. Such is the resourcefulness of the indwelling intelligence that it will find ways of speaking within each level. Such is its nature to declare itself that between the different levels there runs a tender call, a half speech, saying, "Hear me; I would know you better." The mimosa on the plain trembles, and shrinks toward its center at the approach of a galloping horse. The notes of the bird betray uneasiness at the presence of a supposed enemy; they thrill with the gladness of spring skies and returning verdure. By all the strength of its deep-grown roots, the tree protests against the wrenchings of the tempest. Stones, waters, winds and space are not insensate, except as we measure sentiency by our level of intelligence. All things are of a kind, but not of the same degree. Unless we deal with the forces of life as intelligent, we set up barriers amounting to enmity between ourselves and the elements which we must understand if we would consciously use and be used in the Divine Evolution.

By closing ourselves about with the narrow walls of our own level, we bar ourselves from the free joys of the universe and confine ourselves to a hampered communication with those who have similarly environed themselves. This is to become an inmate of the cell of ignorance. Outside, are men and women, moving with the liberty of the law-abiding; but the prisoner sits against his wall. Outside, there is light and sweet air; but the prisoner lives in gloom and stagnant atmosphere. Outside, gay speech and happy laughter pass from lip to lip, but the prisoner listens for the muffled tappings of the prisoner in another cell, in slow, cautious effort to express a single word. Intelligence runs through all the levels, and its benefits are for those who impose no hindrances on its omnipresence and speech.

The prisoner shuts his ears to all speech save that which comes to him from the wall that links him to other prisoners. The free man speaks to whom he will and listens to whom he will.

Intelligence makes and perpetuates the universe, and it is not solely metaphysics that argues that even the clod has a mind of its own. Intelligence is the cement that causes atoms to cleave together, to assume shape, to grow, and to transmute into occupants of higher levels. Intelligence presupposes mind, and the activities of a planet are as reasonably ascribed to a planetary mind as are the movements of a man accredited to a human mind.

Where we are at a loss to comprehend the methods of mind in other levels than our own, we cover the situation by saying that law governs, or that instinct prompts. Dealing with space and its inhabitants, we name the moving force law. But, without mind there could be no law, and it comes short of the whole truth to say that a sphere, acting in rhythmically perfect order, is under law but devoid of mind. It takes mind to conceive law, to formulate law, to execute law, and to obey law. Wherever law is, there also is mind as a necessary antecedent and contemporary of law. Law is both the intrinsic and the extrinsic operation of mind.

Everything answers back to the mind that addresses it, answers in the spirit of the original remark. There is a steady give and take within the levels, and there is a reaching for exchange from one level to another. More delicate than speech, more eloquent than entreaty, more adroit than signs, is the mental emanation which all grades of intelligence give off. In speaking of persons we call this emanation atmosphere, or presence. It is the brain soul, the medium which communicates and which receives communications. Hot metal radiates heat; an iceberg radiates chill; the sage radiates wisdom; the saint radiates holiness. A characteristic radiation envelopes animals and objects, on all levels. The radiation is a form of intelligence; it speaks unmistakably to its own level of intelligence, and

it also furnishes a zone of union with the higher perceptions.

The intelligence that gives and takes between the levels produces a federation of sympathy which binds all life together. Through these unions man is, on the one side constrained to be humane, and on the other he is prompted to aspirations. All levels of intelligence flow upward. The upward strain connects the lower with the higher, and this higher connects with the next higher. The blending process is carried out until the highest is contacted, making the lowest in the highest and the highest in the lowest. In the lowest the perception of unity with the highest is most vague, being not even an impression but rather a yearning toward the highest. Along this route of yearning we trace the evolutionary path. In the highest the perception of unity is complete, and differences of manifest stages are counted as steps and not as conditions. This is the union which Jesus Christ besought for our conscious intelligence when he prayed, "I in them, and thou in me, that they may be perfected into one."

There are levels within all levels, such as may be seen in the variations that are clearly marked in vegetable, animal, and human classes. All levels have connecting links with the level next below and the one next above. The connecting link is the transition of the lower to the higher. The intrinsic connection is the development of intelligence; the extrinsic connection is the form which partakes of both levels but which is not distinctively a type of either level. An illustration of the blending process is seen in the relation of teacher and pupil. An idea is presented by the teacher; the arguments, illustrations and comparisons given, the groping receptivity of the pupil, finally unite. The pupil says, "I understand; I have the idea." In this one idea there is no longer a separation between these two minds. In an extreme case, if a man of lofty ideals is teaching one of base ideals, the latter in losing part of his mental baseness also loses part of his physical grossness; the face takes on a nobler expression, the body becomes more dignified. The man has become a connecting

link, and will pass through the No Man's Land of the two levels to become a citizen of the higher. What is true in the extreme case is true in less extreme cases.

When considering the animal level, the intrinsic connection is called instinct, as is also named the faculty of knowing which prompts to actions of self-preservation. Instinct produces those extrinsic movements and devotions explicable only on the ground of an intelligence that cannot express itself in terms wholly comprehensible to us. In the human level there is a similar mentation. It unpremeditatedly defends the body against sudden, unexpected dangers; it yearns toward the higher in what may be called the religious instinct. "We would be what we know ourselves to be," is the slogan of its upward efforts.

To denominate a level as lower or higher is to comparatively express the development of the level. Man is the highest of the physical levels, and he reaches upward in a conscious blending with what he desires to unite. The less developed levels aspire, also, but they do this in terms which we do not comprehend. Man is to the lower levels what Jesus Christ is to him, the link of union with the highest conceivable at the present level. "Jesus, thou son of David, have mercy on me," implored blind Bartimeus. "Man, thou son of my hopes, have mercy on me," pleads the horse yoked to a too heavy load. The rose that blooms restrictedly in the hard prairie sod prays for a more favorable environment; when transplanted to richer soil and tender ministrations, it flushes into richer foliage and flower. So, all levels pray to their gods, and the gods of all levels are as benign as they are intelligent.

We ascend from level to level, not by abruptly breaking with what has been, but by sympathetic encouragement to that which struggles up the way in our wake. We pray to powers higher than ourselves; to give our prayers the virtue of consistency we must be eager to answer the prayers of those, who, on the under levels, lift up hands of entreaty to us. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." As the angels are high above

man, so is man high above all other visible life forms on this planet. As man shows kindness to weaker men, and to all things from his own level down into the beginning of phenomena, so may he expect the higher and the Highest to be kind to him.

To ascribe intelligence to macrocosm and to minutia sets the seal of majesty on the soul. There were no incentive, no hope, no triumph, no companionship in a universe of insensate matter. A great mind addresses itself to greatness, "and Jehovah God said, Behold the man is become as one of us." As the soul develops intelligence it beholds that intelligence is the soul of existent things. It perceives that there are degrees of intelligence operating, and that the degree gives character to the form. It finds itself moving in a throng of intelligent forces, all of them responsive, all helpful when they are addressed in a spirit of coöperative appeal.

The intelligence of the earth is credibly attested in these facts: "And God said, Let the earth put forth grass . . . and it was so." The response to the omnipotent remark could not have been on only one side of a dual condition to manifestation. The intelligence in the seed is met by the intelligence in the soil. The seed reaches, the soil meets it, and all agencies of growth lend their intelligent force to the consummation of the process. And so it is, ever. Intelligence speaks and intelligence responds along all the levels, from Most High God to lowliest dust atom.

The Song of Moses takes as its opening theme the ability of heaven and earth to sympathize with his spirit of worship-prophecy. "Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth." When Joshua made a covenant with the tribes of Israel, "he took a great stone, and set it up there under the oak that was by the sanctuary of Jehovah. And Joshua said unto all the people, Behold, this stone shall be a witness against us; for it hath heard all the words of Jehovah which he spake unto us: it shall be therefore a witness against you, lest ye deny your God."

The words of our lips are but one form of that many-mannered speech by which the intelligence in us appeals to the intelligence in which we are immersed. Life speaks by all things which take shelter in the mind. To speak to cosmic environment as to friend and co-worker, arranges the cosmic elements into loyal supporters in our master work of gaining appropriate supremacy over them. To speak to the Deity as to our sure friend, lifts us from level to level in an approach to the perfect. To speak cheerily to the under levels is to do by their occupants as we would that God should do by us.

Man is cöextensive with the universe. In his earthly level he is a little lower than the angels; in those moments when intelligence divests him of sense impedimenta, he finds it not incompatible with logic to think of himself as a detail of God; absolved from the longings that compiled the earth and tied him to sensation, he feels the force of the Divine Appraisal which thinks it not robbery to be equal with God.

The Divine Appraisal is the final emancipation. It is worked out by reversing the process by which the soul builds about itself the prison from which it longs to be free. What has been made, along all the levels below the Deity, must be unmade, that original existence may resume undisturbed tranquility within itself, that it may return to unhampered correspondence with the Highest.

The indwelling intelligence opens our way into whatever sphere we desire to occupy. Out of words, shaped by a divergence of intelligence, came matter, worlds, traditions, prejudices, ignorance. Back through words of unmodified intelligence, creation will be resolved into the Primal Quiet. Indwelling intelligence looks forward and assures us this; it pushes forward, and gives sufficient entrance into the unremembered original. The levels blend and cease, consumed in the undifferentiated, and the Only Begotten in the bosom of Perfectness comes again to a consciousness of himself and of the Father.

THE ENERGY OF GOD

GEORGE CROUCH

"My spirit shall not always strive."



A CONSTANT depletion or flow from man's physical body is going on. The skin persistently secretes prespiration and scales detach from the epidermis. There is a loss of energy; vital strength of the body, which if it could be preserved and retained would enable man to be healthy, strong, and delight in intense activity.

The will of physical man is passive when he sleeps, and involuntarily the body is restored and renewed through sleep and rest. Quiet, regular breathing, when the muscles and organs are relaxed, oxidizes the blood during sleep and refreshment and restoration of physical man takes place, as a result.

But physical man is not man. Man is something apart and distinct from his body of flesh, bones, muscles and blood. Notice a man in full vigor with the beautiful expression in his eyes and face, his smile, his tactful speech, his kindly acts, and then a moment after breathing has ceased how cold, expressionless, and indifferent he has become. Every part of his body is the same as it was a moment before, but something has gone which is not his body or any part of his physical nature.

This missing something is man's life, his real self, his spirit, his mind, his likeness and resemblance to his Father, God. The man's body is dead because he (life) has left it, the "energy of God" has passed from the body it had occupied. This energy of God which sustained and gave vigor and health to the body has ceased to strive, and the body then decays and passes to dust. It is dead, useless, and the opportunity it was created to serve has departed. Such a body had no health, life, strength or activity in and of itself; and apart from the energy of God to maintain it, it was incapable of expressing or doing anything. Turn off

the current from a dynamo and the machine stops, powerless and effete. Neglect to use and exercise the energy of God to manufacture a spiritual man, and the body fails to respond to any other motive power. Its functions cease; its parts disease; it dies.

We have no need to attempt to follow the course of life after passing from the body. The fact is, we cannot. "It doth not yet appear what we shall be, but we know . . . we shall be like him for we shall see him as he is. Every man that hath *this hope in him*, purifieth himself even as God is pure." The object of man to attain is to have "this hope in him" (this energy of God), and thus purify himself even as God is pure. The preservation and retention of this energy of God kindles, warms and renews the body constantly. It functions and balances the physical depletion and loss, and vitalizes every part with life and health. It stimulates and invigorates the tissues, organs, bones, cells, and makes man a new creature. Man's youth is renewed like the eagle's. He runs and does not grow weary. He walks and does not faint. He has life more abundant in and through him, solely by the energy of God.

Man cannot have too much life. Man cannot have too much of God. God is life. Man is life. God's life is the life of man. Life is generated and sustained throughout the body wherever the oxidation process of the energy of God is going on. Whenever this energy comes in contact with the blood, glands, muscles, or tissues spiritual bodies are being made—bodies fit for the dwelling place of the Most High.

Man, in his ignorance, indifference, and dependence on material mediums to live, is constantly sapping his life with wrong thoughts, wrong actions, wrong speech, and the energy of God is feeble in its action to make man spiritual, strong, healthy, and dominant over all conditions of existence. Not that the energy of God is feeble in the slightest degree. It is the most powerful factor. It is the only power for purity, goodness, or health. But man having a will and power to exercise a choice, delays and counteracts the rejuvenating in-

fluence of the energy of God to become spiritual, hence man's progress is slow and gradual. The attitude of man towards this marvelous energy of God is to be simply trustful and obedient to its striving. "Create in me a clean heart, O God; and renew a right spirit within me." "Though your sins be as scarlet, they shall be as white as snow." My body has become sacrificed to God, which is my reasonable service. Be ye therefore renewed in the spirit of your mind, that ye may know what is the acceptable and perfect will of God.

When man has arrived at this stage, he cannot die. He has passed from death unto life, and has become a living (willing) sacrifice, wholly acceptable to God. The man who is dead now, and always will be dead is the man who is cold, jealous, angry, covetous, grasping, unfriendly, mean, selfish, cruel. His body is simply dead. He obstructs the working power and striving of the *energy of God* to help him to live. Until he willingly accepts the loving presence to his aid, and derives any possible power through his own unaided efforts, he is simply dead.

The man who lives and will always live is warm-hearted, loving, genial, generous, unselfish, friendly and kind. He recognizes that the only power to make him a live spiritual man is the energy of God acting through him as an instrument of goodness, stimulating him to purity, benefiting and helping every other man by his life. The world and all that is in it is the better for such a man.

A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great Theorem of the Livableness of Life.—*Robert Louis Stevenson.*

"True religion is not a theory, it is a practice,
It is not a creed—it is a Life."

BIBLE STUDY

Interpretation of Genesis 3:6-12, R. V. Its application in Individual Consciousness.

6. *And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.*

The woman, the intuitive or feeling side of man's nature, discerns that activity in ideas begets knowledge, but the knowledge gained is not necessarily of a Divine nature. Love, or feeling, acting independently of Wisdom (man) is not reliable.

The "eyes" are the perceptive faculties of Mind, and unless the perception is established in Truth, one sees or perceives duality. When one delights himself in knowledge that is less than Truth, the capacity to receive inspiration direct from Divine Mind is lessened. Both Love (woman) and Wisdom (man) become involved in a counterfeit knowledge and feeling through eating (appropriating) ideas less than those pertaining to Divine nature.

7. *And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.*

In the Scriptures "figs" are representative of the *seed* of man. This *seed* is in its original essence mind-energy, and when ideas are related purely to Divine Mind, the seed of man is the Life Stream in its original purity. Man's original sin is misappropriation of ideas which leads to sensation. Flesh is begotten as a result, and sex-sin is the culmination of desire for sensation in the flesh. When man and woman are joined, that is, are one in sin, they are unclothed of Truth, or "naked."

8. *And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.*

The "cool of the day" represents the relaxation or

emptiness which follows positive expression. After the highest tide of sensation has disappeared, the voice of Jehovah God, commonly called *conscience*, is heard. Man is impressed that he has acted out of harmony with Divine Law. After experiencing sensation the picture visualized by the conscious mind is impressed upon the Life Stream and sets up subconscious tendency. Consciousness would hide from facing the situation, taking refuge amongst the "trees of the garden" (other sensations) but this is not the way of redemption. Every idea is to be handled. All error is forgiven as Truth is brought to bear upon it, and if this method is pursued, only constructive thought habits will be set into activity in the subconscious realm of mind.

9 and 10. *And Jehovah God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.*

Jehovah God walks continually in the garden (the body) calling unto Adam (Wisdom), and when man is raising his thought and feeling godward, he contacts the inspirations of Being and builds again the immortal consciousness.

11 and 12. *And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*

The soul, or feminine, is the woman of man. It is through the affections that man becomes involved in sensations. When desires of the soul (woman) press for attention man often gives way to his feelings, instead of raising them, through Wisdom, to conform to higher principles.

In Truth the feelings must be mastered, and freedom from desire for sensation established. When consciousness is purified through knowledge of Truth, and thought force established in harmonious relation to Divine Ideas, the woman (feeling) will be joined with man (wisdom) and the Holy marriage (generation of Divine Ideas) will again be brought to light.

FORMATIVE POWER OF THOUGHT

Lesson IV, Part II, Unity Correspondence School Course, Written by SOPHIA A. MILLER

We build our own world by thought. When we master our thoughts, which are the controlling forces of our lives, we master our destiny. Our thoughts have in them power and the seed of life. Therefore, according to the nature of seeds they fructify, and a visible form appears.

It is perfectly normal for each and every one to desire happiness and agreeable environment. This being the case, it is necessary to watch the thoughts; and if they be in accord with Truth we can expect to harvest the good. If, however, thoughts are uncontrolled, misdirected and unscientific, then the harvest will be the undesirable in body and affairs.

As we attune ourselves to the highest, the truest, the best in thought, word and deed, we contact the quickening Spirit and the best flows lawfully and naturally into our lives.

The law is very simple and is this: Never think a single thought, nor speak a single word that you would not have made manifest in your life; never image a picture or condition that you would not wish to take form. Study your daily thoughts and words. Get the habit of weeding out those that do not represent the good.

Thought force is the wonderful power that builds all structures. Take for instance, the trees in a very dense forest. The desire for light in the cell-life of the trees sends forth the impulse and urge, and the trees in their effort to reach the light grow taller and taller. The tendency is upward more than outward, because of the crowded environment. This accounts for the tall and slender trees in a thickly wooded section of country.

In studying our thoughts we are led to the study of the mind. There is but One Mind, but for the sake of clearness, we view it in its three aspects or phases. The superconscious is the Christ Mind. The conscious,

or objective phase, is that by which we know our existence and our relationship to the world about us. It gathers its information from the senses, and the intellect, and judges according to appearances. The subconscious, or subjective mind, is the storehouse of all thoughts and experiences through which the soul has passed in its journey toward its goal or God perfection. It is the memory.

These three phases of mind should be one and we make them one by unifying ourselves constantly in thought with the ideas in the Christ Mind, and giving them to the subconscious to be worked out in body and affairs. In this way Divine Order is restored, and we become one with the Father and heir to the riches of the All-Knowing Mind. As we die daily to error thoughts and build constructively with the bricks of God's Ideas, we will outpicture the purity and the beauty of the eternal Idea, for out of the heart, or the depths of the subconscious, are the issues of life.

The relation between the conscious and the subconscious is very close, for the subconscious carries out with unswerving steadfastness every idea or thought of the conscious mind whether that thought be Truth or not. This makes right thinking very essential. The subconscious has no initiative. If we would change our life, we must change our conscious thoughts, and thus establish new and true thoughts in the subconscious.

The subconscious automatically controls the functions of respiration, digestion and circulation. Understanding these functions, we know how wonderful is the work of the subconsciousness. Owing to past erroneous thinking, the subconscious has been in many instances badly educated so that the perfect body has not manifested.

The power and intelligence expressed in digestion and assimilation are beyond the comprehension of the wisest chemists. This work is often hampered by ignorant thoughts and aggravated appetite. The consequent inharmonious conditions are then due not to the stomach but to the wrong living of the owner of the stomach.

Constructive thinking and acting will soon establish harmony in man's body and affairs. We, as sons of God, are empowered to withstand every temptation. The Christ mind in us is ever ready to show us our real Self, and to lead us into the realization of our true birthright.

Jesus Christ, the Savior of the race, set into operation a most powerful ideal and righteous thought force. He ushered in a fresh impulse and thought current that is steadily annihilating the old erroneous race belief in duality, sickness and poverty which had been so powerfully enmeshed and unified in man's subconscious that man seemed unable to change it unaided.

It is essential for us to think the Truth about life, for in reality there is nothing but unlimited, ever-present life. God is life, and we are here to express life in every part of our body, soul, and affairs. We will manifest just as much life as we as individuals are conscious of.

An idea of life is an idea of action. All ideas have foundation in Divine Mind, but man has put limitation upon them. Whatever thought we express about life immediately registers in the life-center. The life-center is a Divine center and we should recognize its purity.

There is but one pure spiritual substance from which all things are made, and that substance is God and is replete with God's attributes. There is no absence of life and intelligence in anything. God's pure substance is the foundation of all things, and life and intelligence always manifest through substance.

As children and offspring of God, we are intelligent with the intelligence of God and we should recognize this intelligence of Spirit in all God's children. By our loving thoughts toward all humanity and all creatures, we eradicate adverse thoughts and become empowered to express the Universal Christ Love without limitation or bondage of the personal.

By taking mastery and dominion over our thoughts, we realize that in Spirit and in Truth we are the Son, the Christ, to whom all dominion has been given. We

are enabled, through the Spirit of God in us, to overcome all wrong conditions and to establish Divine order in the whole man, thus preserving him blameless unto the Lord.

THE SPOKEN WORD

Demosthenes, said to be the greatest orator this world has ever produced, was in his youth tongue-tied. To master his unruly tongue he practiced by the sea shore with pebbles in his mouth, until he became the greatest of orators.

Demosthenes did not make himself an orator by his application, but the orator within him found a way to break the bonds of a limited mentality.

The soul ever seeks expression but is ever bound by the mind of the flesh, until the Superman declares his power and freedom, then the bonds of materiality break and the real man steps forth.

Paul and Silas in jail, and bound, sang songs and prayed, when lo! the jail doors flew open and they were free. Then they became confident and forceful and demanded that the magistrates who had confined them should come and escort them out of the city, which they did.

This illustrates the working of the expressed word. Man may think and write Truth and not get the direct result of his words in body and affairs, but when he earnestly and forcefully *speaks* the Truth, there is sure and certain response.

When the prodigal son was famishing in the "far country" he got no relief until he "came to himself and *said*, 'I will arise and go to my father.' "

Jesus raised Lazarus by speaking with a loud voice, "Lazarus, come forth!"

The reason that the voice affects more directly the world of forms is that it acts harmoniously with the law of the sympathetic relation between atoms, molecules and cells. Matter represents the arrested energy of the One Primal Substance.

"I will rejoice in Jehovah."

SUNDAY LESSONS
by
Charles Fillmore

SUNDAY, JANUARY 26.

REVIEW

SILENCE—*I hear the "still, small Voice" and am obedient to its will.*

Asa's Good Reign in Judah.—II Chron. 15:1-15.

Central Truth: The natural restoring force in the organism is of divine origin. It may be strengthened until it overcomes all disease, if man will coöperate with it and declare peace and harmony in its domain. It is King Asa, who is healer and sustainer while he looks to the Lord, but who sleeps with his fathers when he goes unto the physicians.

I Am Affirmation: "According to thy faith be it unto thee."

Jehoshaphat's Good Reign in Judah.—II Chron. 17:1-6, 9-13.

Central Truth: Good judgment is not evolved from the intellect—not the result of experience in the world of affairs, but an intuitive perception of what is right.

I Am Affirmation: My judgment is not mortal, but spiritual.

Uzziah, King of Judah, Humbled.—II Chron. 26: 8-21.

Central Truth: The natural man must be purified by a righteous application of the Law, before he can conceive more fully the truths of his spiritual nature. The natural forces are not to be suppressed, but transmuted into their original Divine essence.

I Am Affirmation: "I can do all things through Christ which strengtheneth me."

Manasseh's Wickedness and Penitence.—II Chron. 33:1-13.

Central Truth: The well-balanced soul establishes equilibrium between Understanding and Will, and is poised in mind action. Man, in Divine consciousness, is meek toward the within (Christ-Mind) and bold toward the without.

I Am Affirmation: I act for the one purpose—that God may be made manifest in the earth.

Josiah's Devotion to God.—II Chron. 34:1-13.

Central Truth: Denial of error should be followed with positive affirmation of Truth. When the Truth is *felt* in consciousness it begins its procreative work of building into flesh the substance of the ideas conceived.

I Am Affirmation: I am the thought of Divine Mind, therefore, I am Divine in my nature.

The Finding of the Book of the Law.—II Chron. 34:14-28.

Central Truth: The law of the Lord is set into activity in consciousness through the forces of mind. Man, himself, is his own Law (Lord), and measures unto himself according to his thoughts, words and acts. When man's thoughts relate to Truth, he contacts the underlying Law of Divine Mind and liberates its activity, thus establishing Divine consciousness.

I Am Affirmation: "I am the resurrection and the life."

The Kingdom Divided.—I Kings 12:6-16.

Central Truth: A mind divided, or divorced from a harmonious unity with its maker, brings about divisions in body and affairs.

I Am Affirmation: "Ye cannot serve God and mammon."

Jeroboam Makes Idols for Israel to Worship.—I Kings 12:25-33.

Central Truth: The link that joins man to a conscious unity with God is Jesus Christ. The present race

consciousness is so material that no one can take the steps necessary to divine unity without the help of a spiritual adept—one who has made the unity himself—and Jesus is such a one.

I Am Affirmation: "I am the Way, the Truth, and the Life."

Omri and Ahab Lead Israel into Greater Sin.—I Kings 16:23-33.

Central Truth: The belief in a personal God leads to idolatry. All ideas that limit God to form and locality are Baal worshipers.

I Am Affirmation: Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.—Exodus 20:4.

Elijah the Prophet Appears In Israel.—I Kings 17:1-16.

Central Truth: Sensuous thinking and living dry up the issues of life, and there is a great drouth in the whole land or body.

I Am Affirmation: Thou art the source of my life and I am obedient unto thy law.

Elijah's Flight and Return.—I Kings 19:1-16.

Central Truth: The one who persists in sensual ways discourages and grieves the higher spiritual consciousness, and it withdraws into the secluded realms symbolized by "wilderness."

I Am Affirmation: Nothwithstanding the apparent absence of the consciousness of the Spirit, I know that I am perpetually fed and sustained by Divine Substance.

Elijah Encouraged.—I Kings 19:9-18..

Central Truth: The evidence of the power of Spirit is not in visible manifestations of great force, but the stillness within.

I Am Affirmation: God is manifest unto me in the still small voice within.

Elijah Meets Ahab in Naboth's Vineyard.—I Kings 21:11-20.

Central Truth: Acquisitiveness is a legitimate faculty of mind, but it must act under a law of righteousness; otherwise, it builds up selfishness in consciousness, promotes the interests of the personal man, and functions as Judas. Through the *I Am* only knowledge of God and his laws are sought and acquired.

I Am Affirmation: "All my affairs are ordered in righteousness, and my own comes to me under the Divine Law."

Elijah Goes Up By A Whirlwind to Heaven.—II Kings 2:1-11.

Central Truth: When impatience and fiery zeal are eliminated through peace and obedience, the vital essence of the man is lifted to a higher plane of realization and a consciousness of harmony established.

I Am Affirmation: "I pray thee, let a double portion of thy Spirit be upon me."

SUNDAY, FEBRUARY 2.

ELISHA HEALS NAAMAN THE SYRIAN.—II Kings 5:1-14.

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper.

2. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife.

3. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel.

5. And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his

leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper.

12. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

SILENCE—*The restoring mind of Spirit heals you.*

Naaman, representing the personal will, "captain of the hosts of the king of Syria," is the intellect, or realm of forms. In New Testament symbology, "Christian" typifies the spiritual, and "gentile" the material.

The will is "great" and "honorable" and "mighty" in its domain, and it has its place in the constitution of man's mind—through it "Jehovah had given victory unto Syria." Syria had become a great nation, and was advanced in certain lines of progress. It had developed out of the ignorance of sense into a certain perception of spiritual Truth. This deliverance was the result of a spiritual impetus—will force.

Some people would have us believe that the human will is error, and should be wholly subverted and crushed out. But this teaching is that it should not be allowed to die of its error, but cleansed. The "leprosy" of the will is its attachment to the sensations of the flesh. This cultivates the belief that life is material

instead of spiritual; and one who believes this finally brings about a poverty of life in his blood, and his flesh is not nourished: the blanched spots on the skin spread until they affect the joints, and he is a "leper." In the Gospel the word used for curing the leprosy, in every case but one, is *cleansing*. Thus it is quite clear that the only remedy for this belief in the lack of life is to erase the error thought.

The "little maiden" who had been captured by the Syrians from the Israelites is an offshoot of intuition, which may be designated as "spiritual perception." It reveals that the prophet in Israel can heal Naaman, and impresses this upon the king until he sends a letter to Israel's king about the matter. This is a symbolical description of the manner in which we transfer the perceptions of Truth to the various departments of the consciousness, and how they are received. Israel's king is not conscious of spiritual power, although ruling in a realm where power is unlimited. The orthodox religious world is in the place of this king, who "rent his clothes, and said, Am I God, to kill and to make alive?" Ostensibly they rule in Israel, but when they are asked to demonstrate the power promised to all children of God, they attribute wrong motives to those who take for granted that the law can be fulfilled.

Elisha, the man of God, is the true man, of whom the personal man is the offspring. This man of power says, "Let him come now to me, and he shall know that there is a phophet in Israel."

The personality of the formed man centers about many things. It travels with a great retinue of servants, with "horses and with his chariots." These are the forces of the consciousness and their vehicles, or material receptacles, such as nerves and glands. The spiritual man commands cleansing of personal will as the remedy for his false belief, and the river Jordan the agent. The Jordan represents the life current in the organism that is ever flowing through man's consciousness, but which he fails to recognize. This recognition of the River of Life perpetually flowing from head to foot through the organism is so simple that the proud

and haughty will is "wroth" when told to apply so easy a remedy. Jesus recognized this tendency of intellect to look away beyond the simple things of the Divine Law, when he thanked God that these things had been hid from the wise and mighty and revealed unto babes.

The servants of Naaman are the thoughts that do most of the work, and they have learned by experience that the law is the same in both the great and the small, and meditating upon this the mighty Naaman stoops to the simple denials of personal, material limitations in the seven departments of the formed man, and "his flesh came again like unto the flesh of a little child, and he was clean."

SUNDAY, FEBRUARY 9.

THE WIDOW'S OIL INCREASED.—II Kings 4:1-7.

1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear Jehovah: and the creditor is come to take unto him my two children to be bondmen.

2. And Elisha said unto her, What shall I do for thee? tell me; what hast thou in the house? And she said, Thy handmaid hath not anything in the house, save a pot of oil.

3. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

4. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full.

5. So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her, and she poured out.

6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.

SILENCE—*Thou art my salvation. I am restored to the Christ wholeness and harmony.*

When the subjective has lost contact with the positive, the objective is a "widow." The conscious unity between the mind and the vitality of the organism has been severed, and there is lack and burden (debt). This takes place eventually in all who do not consciously take possession of the various brain centers in the organism.

The vitality is in a constant state of activity, or vibration, and very sensitive to thoughts. Whereever the most thinking is, there will concentrate the most vitality. This is why long continued memorizing, or other mental labor requiring a constant brainstrain, will produce headache. The cause is too much blood in the brain, and too little in other parts of the body. But those who have studied the soul find that the action of the blood is governed by the thought, through this all-pervading vitality as a vehicle. Thus one may become unbalanced through any system of thinking that does not give proper attention to equalizing the vital force in the organism.

People often wonder why those who live good, pure lives, and truly religious, should suffer sickness, old age, and finally death. If God is a rewarder of those who worship him, why does he allow these conditions to come upon his prophets? Here was a widow of one of these prophets who had incurred a debt and left it upon her and her sons. The answer is, that religious people are not always wise. Then "sons of the prophets" wanted to look for Elijah in material places, showing the intellectual basis of their understanding. They built up a religious system in the realm of form instead of the formless. They devitalized the body in their zeal to find an external God, and material heaven. These material ideas formed material thoughts that settled back in the subconsciousness as a burden or "debt" that had to be carried by the body. The intellect became so exalted in its devotions and aspirations for heaven after death that it was virtually dead to the desolate body, which was trying to live while robbed of its animating source. We find people in this state on every hand—very good, pious people who are trying to serve God with all their might. Yet they fall short because they are not wise. They have not studied the law of God in that most wonderful creation—the human organism.

It requires patient research and quiet mental contemplation to find out these inner issues of body manifestation. There are wheels within wheels, like the works of a watch; some running contrary to each other,

yet as a whole harmonious and in right relation, marking time with the law of Being. Those who are in a great hurry, or those who are not willing to work much in the silence, do not find the kingdom of God within.

This separation between mind and body vitality is not confined to orthodox religionists, but among modern metaphysicians are many who profess to understand the Law of Expression yet openly ignore the necessity of making this specific unity. They will all eventually find the body vitality has become "a widow," and, if they do not call upon the prophet Elisha in time, old age, decay and dissolution of the organism will take place. Then the onlookers who are watching for the demonstration of their claims that they can overcome death, exclaim, "I told you so."

But there is a way for this "widow" within to again fill all the vessels with the oil of life, and that is by calling upon Elijah, the silent prophet. The real name of this quiet one within is, "God is salvation." In this process of rejuvenating the organism the oil of divine life comes from a multiplication of the little we have on hand. But the capacity, or "vessel," has to be borrowed from a "neighbor." We lack confidence in our own capacity, but when once we have a start in this inner concentration upon the life centers, we "shut the door," and "pour out into all those vessels." Those who have taken lessons in this system of body rejuvenation will readily understand the significance of this process.

When all the vessels are "full" we have oil to sell. We can supply others with this vital life flow. When I have a patient who is nervous, or physically devitalized, I know that I cannot bring about a union between the flighty mind and its quivering organism until the nerve centers, or "vessels," are filled. First I silently fill my own centers with the invisible oil, then I am in a position to loan to my neighbor, which I do through a quiet soul filling-in process. Then I instruct the patient how to hold the right thoughts to bring about a permanent union—"and the oil stayed."

SUNDAY, FEBRUARY 16.

ELISHA SUCCEEDS ELIJAH.—II Kings 2:12-22.

12. And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan.

14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is Jehovah, the God of Elijah? and when he also had smitten the waters, they were divided hither and thither; and Elisha went over.

15. And when the sons of the prophets that were at Jericho over against him saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16. And they said unto him, Behold now, there are with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18. And they came back to him, while he tarried at Jericho; and he said unto them, Did I not say unto you, Go not?

19. And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city is pleasant, as my lord seeth: but the water is bad, and the land miscarrieth.

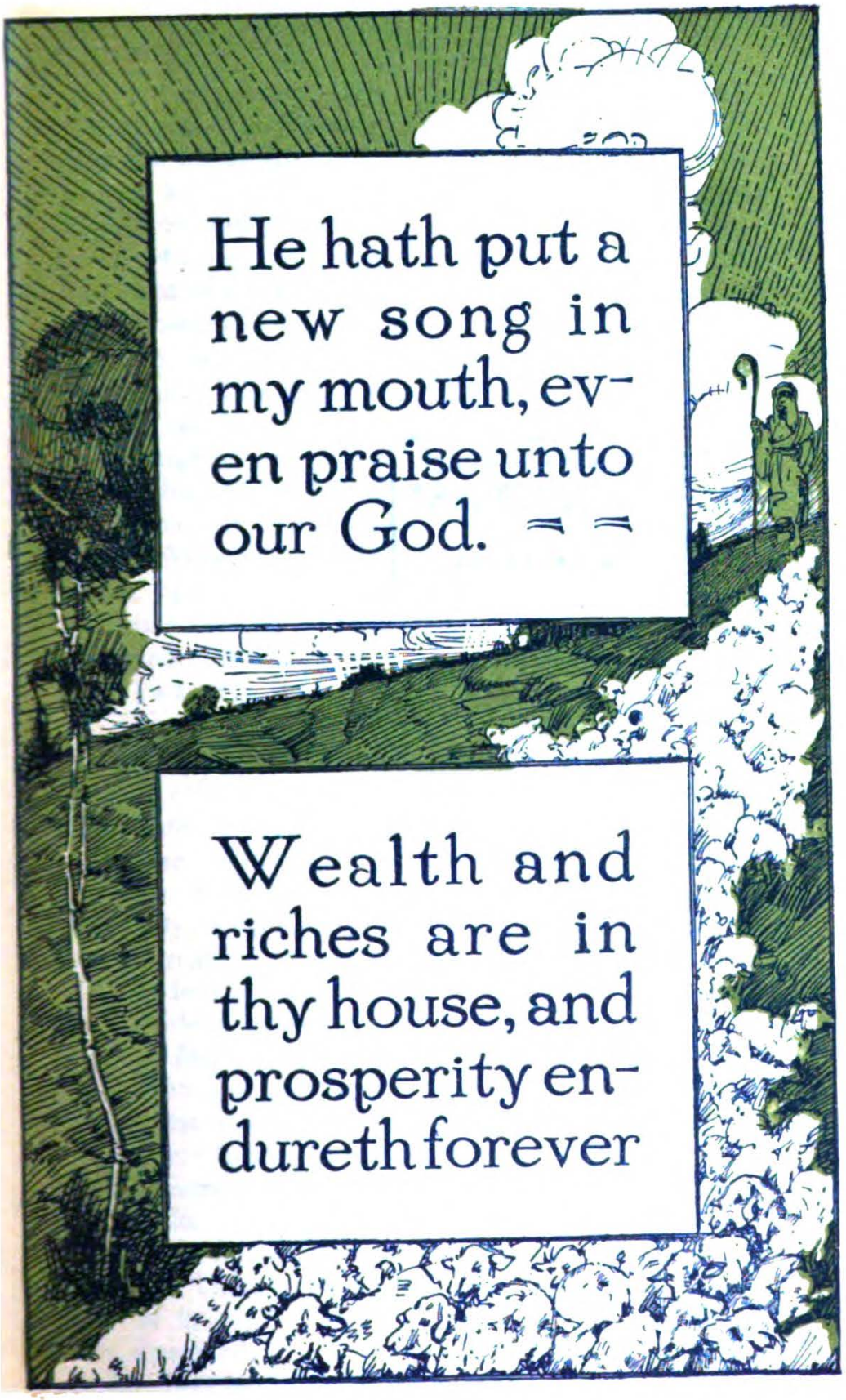
20. And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21. And he went forth unto the spring of the waters, and cast salt therein, and said, Thus saith Jehovah, I have healed these waters; there shall not be from thence any more death or miscarrying.

22. So the waters were healed unto this day, according to the word of Elisha which he spake.

SILENCE—*The Spirit of Exaltation transforms me.*

Two distinct attitudes of mind are alternatively used by one who is demonstrating Spiritual power. Elijah (*I Am* in God) represents the attitude where the *I Am* is affirmed with force and positiveness. We affirm the Truth with all the force of our being, and declare that our word shall not return unto us void but *shall* accomplish that whereunto it is sent. This develops strength of character and *I Am* poise. But the fiery vibrations which our forceful thought evolves in this positive attitude need a quieting, harmonizing state


He hath put a new song in my mouth, even praise unto our God.
Wealth and riches are in thy house, and prosperity endureth forever

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of mind as balance—this is supplied by Elisha (God is salvation). In this attitude we recognize more fully that the Great Mind of Being is the real source of our power, and we rest in it and coöperate with it in quiet aspiration and prayer.

I Am is the father of every thought, but we lose sight of the source and see the effect in our personal consciousness.

The mantle of Elijah represents the reflected power that falls upon us and becomes the abiding part of our consciousness, after we have declared the Truth in the highest until it has made visible the mental currents (chariots) and vital powers (horsemen) of Being.

Jordan is the universal race thought that constantly flows through the subjective mind. With this higher power we can separate it—when we use it in the name of God—and we pass through it in our mental demonstrations without being affected by its negations (waters).

This demonstration of the higher power commands the attention and respect of the thoughts that have a reflected perception of the Truth but do not understand it. (Sons of the prophets.)

These partial perceivers of the Truth imagine that the Spiritual *I Am* is subject in some manner to locality, and they insist upon the human as equal to the discernment of its abiding place. Elisha knows that the limited cannot see nor find the whereabouts of the Limitless, and tells them of the futility of such research. But the intellect is never satisfied until it tries at least to find the Spirit. Many searchers for Truth are caught in this desire of the "sons of the prophets" to definitely locate the spiritual *I Am* and bring it down to their human comprehension. They are telling us on every side, "When you make your science practical and within the comprehension of my reason I will accept it." These never find Elijah either on the "mountain" or in the "valley." "Spiritual things are spiritually discerned."

Jericho, representing human consciousness, is indeed "pleasant." Were we pure in our thought our

bodies would be perfectly healthy and harmonious. But the issues of life (waters) have become polluted by error thoughts.

The purification is brought about by the specific application of the Spiritual Energy which has become part of our consciousness. We must affirm that the old substance has been replaced by a new one, (cruse) and that it is preserved and eternally abides in Divine Purity. An affirmation of wonderful efficacy is, "My life is hid with Christ in God."

THE VISION OF I AM

O God, who art of purer eyes than evil to behold—
Grant that thy vision mine may be.
It is! since thou hast all things made,
And saw that all was very good.

Yet anon there seems a little mist which floats before
mine eyes and says—
"See, thou hast a vision of thine own,
Canst even see what God can't see, and hath not
made—
Inverted images—limited—deformed—diseased."

Then call I on thy name, and hear thy voice
As when it come through thine immortal Son,
"Who hath seen me hath the Father seen."
Hath the Father seen!
Who sees the Father is of the Father seen.
For there is but one vision—the vision of *I Am* beholding *that I Am*
Throughout immensity.

For thine own Self which thou dost freely give—
The One altogether lovely
Which unfolds itself to its own vision,
The only I of *us*,
We give thee praise. —*A. C. Kenrick.*

Only the good in our heart can advise us of the goodness that hides by our side.—*Maeterlinck.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

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January 20 to February 20, 1919

Held daily at 9 p. m.

He hath put a new song in my mouth, even praise unto our God.

PROSPERITY THOUGHT

January 20 to February 20, 1919

Held daily at 12 m.

Wealth and riches are in thy house, and prosperity endureth forever.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

There is nothing mysterious or hidden in Truth. Practical Christianity is Christian living. Its utter simplicity sometimes causes the student to overlook it, for he is searching for something difficult of attainment.

You have in your possession the "key" to the plan of salvation. We have no desire to hide the "key;" rather we endeavor to reveal it in every line of our literature.

The "key" to all things is knowledge. The "unlocking" is the application of this knowledge. Knowledge of Truth comes through the revelation that *man is spiritual Being*, one with God, or God in expression. God is Mind; man is Mind. Mind and Spirit are synonymous. To understand God-Mind, we must study the action of our own mind. When our thoughts hinge on the Idea of perfection; when we think from a perfect Principle, then we are thinking in harmony with Divine Mind, using Divine Ideas, and we are realizing a measure of our God-likeness. There is no limit to our spiritual unfoldment. Through applying the spiritual light that comes moment by moment, our spiritual eyes are opened to behold more light. "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory."

Man exists in God-Mind as the Perfect Idea Man. This Idea Man, or the Son of God, is Christ. We in our real selves are Christ. It is our Divine birthright and privilege to bring forth this Christ perfection in manifestation. Jesus Christ came, taught and demonstrated this perfection, and he revealed the Spirit of Truth which is ever with us to teach us the Truth, and to make possible our application of it.

Jesus' disciples represent different qualities of Being

which are necessary in bringing forth the perfect Christ Body. These qualities are all within us, mostly lying dormant, but ever ready to come forth and to respond to our call; they receive and carry out the commands of the Christ in us. For example, Peter represents Faith. The quickening and cultivation of Faith is, as you know, necessary in spiritual development. John represents Love. Love is the harmonizing element in Being, and we could not demonstrate health and peace, and so perfect life, without the pure love of God prompting our thoughts and acts.

All of these disciples (mind qualities) have centers of action in the body-consciousness. One, who begins his redemption, must go first to the Spirit, unify himself with God, through Christ, and endeavor to make all his thoughts and acts measure up to Divine Purity. Pure thoughts result in ultimate purity of action, and purity of action is God in action. As pure thinking is set up, the man awakens to his true being, and begins making use of his many powers and forces. This is calling his disciples. He realizes that each power and force of his being is in reality pure, and for the expression of God. In this consciousness he makes *right use* of Life, and Love, and Wisdom, and Power, and Substance; he directs Andrew (Strength) to use strength in harmony with Divine Inspiration; he commands Peter (Faith) to have faith in God and in man; he instructs John (Love) in the love of Spirit, and the things of the pure Christ life; he keeps watch over Judas (Life) that he uses this life for the renewing and upbuilding of the Man and not in sense gratification and lust of flesh, etc.

We have found from experience that students get the best results from the Correspondence Course of Lessons after they have had at least a year's study of our literature in a general way. If you have not had this preparation, and we judge you have not from your letter, we suggest that you go on with your reading and study of the books and magazines for a year or more, then take up the Correspondence Lessons.

It is not at all necessary for you to come here to

study. If you feel led to come, well and good. However, the Correspondence Lessons are given only by correspondence, and students here take them in the same way that you would take them in your home, except when a class is opened here for local students. Announcement of this is always made in the magazines prior to the opening of the class.

If you have not studied H. Emilie Cady's "Lessons in Truth," we would suggest that you get this book, then after you have gone through it thorougly, take up Charles Fillmore's book, "Christian Healing." In connection with these, study the magazines and leaflets, and when you feel led to do so, write us about points that you desire to have explained. However, we do not encourage students writing for answers to questions. The Spirit within the soul reveals to the individual the Truth. He may receive the word from teachers, books, etc., but the Spirit within must confirm the statement before the Truth is his. When one learns to get in touch with this Spirit of Truth he can always turn to it for light; the Spirit directs him in all his ways,—in his thinking, his acting, his aspirations, his study.

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Much of the discomfort and pain common to women at menstrual periods is due to an unregenerate life activity in the organism. For ages the life forces have been drawn downward and centralized as sex activity. The *natural* expression of the life forces is toward mental creation, rather than flesh creation. When ideas of sex, or motherhood, or any other idea pertaining to fleshly generation is allowed to operate in the consciousness, the activity of these ideas in substance naturally cause a congestion at the organs of generation and pain is the result. When one comes into a consciousness of his life forces as the spiritual creative energy of the organism, new ideas are set into activity in substance, and the pure life is liberated and expressed after a God-given design, rather than after a man-made design. The seed which has been given off at the menstrual period is regenerated and used to strengthen the body.

The only way one can handle the pain at the men-

strual period is to begin *now* to declare, "I am redeemed from all thoughts of generation; all my seed is now transmuted and uplifted and converted into life giving energy, and I am renewed in mind and body." Center your attention at the ovaries, holding the above mentioned Word, and begin a process of moving mentally upward toward the heart and lungs. The energy moves with the conscious attention, and in this way you actually restore your life energies to their righteous place in the organism, which is in the heart and lungs. With this process you must purify your conscious thoughts of life and love, affirming that you are spiritual being and free from all ideas of sex, lust, passion, emotion and appetite (members of the same family). The time to do this work is when you have no pain to work with. Go right into Canaan and possess the land. There are no giants (old states of consciousness) that you cannot handle with the Word, once you get the right understanding. Declare your freedom from pain at the menses, and cease to think of your monthly periods of menstruation as "sick times." Multitudes of women are sick every month because they have implanted in their subconscious the very *dates* of their "sick times." Back of the idea of motherhood is the idea that the woman "is going to be sick." And associated with marriage and the waste of seminal seed is "sickness." There are no half-way marks. If you eliminate one of the ideas, you have to eliminate them all. They belong to the same family of error. You can't purge the branch without purging the whole vine.

You can't expect God to do anything for you if you do not go to God. God works in the Silence of Being, but we have to still the outer man and seek God in the Holy Place. Unless we have periods of conscious communion with God in the Silence, we cannot expect to liberate the activity of the Word of God in us. So it is essential that you have periods of Silence if you are to bring about your healing. There must be a proper atmosphere and soil before the Word functions. Oftimes we can have many things that we thought im-

possible, when we lay claim to them and take them. We push many rightful things from us by thinking, "I can't have them." The truth of the matter is we can have anything that we conceive of, but God does not give it to us until we coöperate with, and claim our inheritance. Man is that which relates God to manifest; the mediator between God which is the substance of all things in idea, and the manifestation of that idea. This man is the *I Am*, or the man conscious of his Divine nature and his right to his Divine inheritance.

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The mortal ideas of death and the grave, as well as belief in age and all other error thoughts must be understood to be but a false expression of the inner Power and Life. Jesus said that if we follow him and *keep his words* we would never see death. (See John 8:51 and 11:26). Do not hold the thought that the time comes when everyone must die. The time is now at hand when man must learn to follow Christ in Spirit and in Truth, and overcome death as he did; he must lift up, redeem and spiritualize the body, for the body is an essential part of man. Paul says in II Cor. 5:4, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." When one loses the body he is unclothed, and he must be given another body through which to express and demonstrate the Truth; but when the body is lifted up, spiritualized and redeemed, man is fully saved. This is the salvation and the life that Jesus Christ came to bring to light.

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The meaning of the words quoted from our former letter, "Life is so full of beautiful possibilities that greater happiness than you have dreamed of in the past awaits you. But this happiness is altogether disassociated from personal affection. It is the consciousness of wholeness that includes all things without claiming anything," are intended to convey the idea that happiness is not to be found in the possession of outer things, even should they include a husband, children

many personal friends, and much money, with houses and lands. The true Source of satisfaction is in God, and that satisfaction will be yours only through finding God and his kingdom of peace, harmony, and abiding good within your own soul. When you come to know the Truth, and set your love upon God, you will realize within you that great love and compassion that Jesus Christ taught and which he exercised toward all people. As you come to understand that all men are children of the one Father, even God, you will be able to say with Jesus, "Whosoever shall do the will of God, the same is my brother, and sister, and mother." This is the consciousness of wholeness and oneness with the Great Universal Mind which includes all persons and all things, and enjoys all blessings, yet does not selfishly claim anything in a personal way.

You will find, as Solomon did, that even though you should experience every outer possession and enjoyment that the senses can desire, they will prove to be but "vanity and vexation of Spirit" unless you have placed the things of Spirit first in your life; and when you have done this, everything in the outer that is for your highest good will be added unto you.

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God is even now seeking to pour out to you blessings to meet your every need. There is a little note of harshness running through your letter in regard to finances. The subconscious belief in "hard times" is no doubt the idea that is closing your consciousness to the inflow of substance and its manifestations in your affairs. We must conclude this, since whenever and wherever the law is understood and fulfilled all things needful are added. Your success as a healer proves that you do understand the law of life and loving service as regards healing the body and affairs of others, and we feel sure that if you consider the supply proposition with the same loving interest and trust in the Father that you have in your healing work, you will open the way for plenty to manifest for you.

That the Divine sweetness of loving trust may completely fill your consciousness, go back through your

life and consider whether or not you have really forgiven and erased every seeming injustice, every belief in personal obligation, every desire to make personal compensation or payment of some debt of gratitude or ingratitude, every belief that by your personal efforts someone or something may be more comfortably situated, every belief that it is God's will for you to be tried by being subjected to unpleasant experiences, every thought that Jesus went through trials and that it is therefore no robbery for you to be subjected to lack and nonrecognition. Any of these things working in the subconscious or conscious mind would of course interfere with the perfect working of the law. After you have prayerfully considered this matter and feel absolutely free from any cross-currents of any of the ideas named, or if you have discovered some other idea that needs redeeming, take it up in Truth and forgive it. Give thanks that abundance is your birthright, and expect it for use now. See this Truth for yourself, and for all people.

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We have not felt the urge to give much discussion in our magazine to the subject you refer to, viz., "death and the hereafter." Understanding and applying the positive, living principles of Truth is the only way of redemption, and it is not wise to give one's substance of thought to negative conditions.

The soul is the sum-total of consciousness, including both the activities of the conscious and the subconscious phases of mind. The soul has access to the Superconscious Mind (Spirit within) when it has established a harmonious relation through conscious thinking of Truth. Much of man's thinking is done outside of the organism, so to speak. His thoughts wander out into the race consciousness and their action reflects back in the body and affairs of the individual. These thoughts are the "fowls of the air," referred to in the first chapter of Genesis.

"As a tree falleth so it lies," symbolizes the condition of man, should he pass from this plane of expression without having perfected his body. Man is Mind and

only the ideas of Truth are abiding. Yet inherent in man is the Divine spark, which identifies him with the God-principle, but until man becomes conscious of this inner Spirit, he can reap no great benefits in living. However all one's thoughts that are harmonious with Good touch the All-Good principle in a greater or lesser degree, and clothe the soul with a like proportion of reality and harmony.

Man's mission is to perfect himself, thereby glorifying both the Father and the Son. Man must consciously unify himself with the Principle through which redemptive work is carried on. Not having done it, in one expression of living, he is given another opportunity through the law of Cause and Effect which he himself sets up continually. The Christ principle in man saves him from annihilation. When man loses his body, the thoughts of his consciousness formulate another body, and he comes again through the avenue of birth to take up his lessons where he left off. These are only facts of existence, and not eternal Truths about Life, for Life is God in expression and is never broken or disturbed, no more than the Principle of mathematics is disturbed at an error made in solving a problem. The operator erases the errors and begins all over again; the better understanding of the Principle he has, the more likely he is to get the correct solution.

Understanding Divine Law and its application in consciousness will give you an insight into the lesser laws of man, without entering into the study of them. A perfect consciousness of Life will eliminate forever the necessity of understanding any inharmonious condition, and in natural sequence the conditions disappear.

Wait not till you are backed by numbers. Wait not until you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own.—*Channing.*

Beloved, now are we the sons of God.—I John 3:2.

CONTEST PRIZES AWARDED

In June and July issues of Unity Magazine we asked our readers for letters setting forth the benefits derived from our literature, and were swamped with responses. After much consideration we were able to decide upon the prize winners, and take pleasure in giving below the names of the winning contestants:

First Prize, $10.00, Mrs. Charles A. Allbe.

Second Prize, $5.00, Mrs. A. D. Hadel (her letter appeared in Unity Magazine, November, 1918).

Third Prize, $3.00, Mrs. I. T. Wright.

Fourth Prize, $2.00, Ethel Jane Crouch (her letter appeared in Weekly Unity, August 3).

Fifth Prize, $1.00, Anna C. Peck.

Those receiving books are:

Mrs. Adeline Harlton (her letter appeared in Unity Magazine, November, 1918); Mrs. S. B. Parry (her letter appeared in Unity Magazine, November, 1918); Gertrude Slaughter (her letter appeared in Unity Magazine, October, 1918); Mrs. O. H. Martin (her letter appeared in Unity Magazine, October, 1918); R. B. McCalley (her letter appeared in Unity Magazine, October, 1918); Ethel C. Wright; Edwinna Dakins; Clarinda C. Pier; Alice M. Saunders; Laura H. Munson; Etta D. Gant; Mrs. A. R. Kriegman; Myrtle M. Kellogg; Anna Margaret Meyer; Mrs. Carrie Fruin; M. Edna Owen Stegner; Mrs. J. Virginia Benham; Mrs. W. J. Horgan; Edith Vaughan Michaux; Mrs. U. G. Chilton; H. P. Crandell.

With the exception of those already published, these letters will be given place in the Unity Magazine, four appearing in this issue.

MRS. CHARLES A. ALLBE, *223 High St., Springfield, Massachusetts.*

I consider Unity literature to be the most advanced and practical, as well as the most uplifting thought of today, and I have read and studied along metaphysical lines for years. Such a wonderful awakening has come to me since I first started reading the monthly Unity, about three years ago. I am not only finding the way to realize my high ideals, but higher, richer ideas are coming to me, with the sure knowledge that whatever I see in my mind, that I can do. One

of the greatest helps from the study of the Unity literature is the practical application of your teachings, the clear understanding of which enables one to bring into visibility that which seems so visionary. This is especially valuable to me, as I have lived "in the clouds" a great deal. In reading these splendid books there is a "something" which radiates into my very soul, helping to lift me out of selfishness and materiality, as nothing else has ever helped me. I used to be "blue" a good deal, now my heart is just bubbling over with joy, and my husband is so pleased with this change in me, and my home is filled with peace and harmony. Some of my friends call me "sunshine." My heart is full of gratitude for God's love, and for the unlimited possibilities within me. The words of Jesus, "And greater things shall ye do," mean much to me, for through the study of God's laws, given so clearly in the various Unity books, I know my power. I have found the true meaning of thinking "from the heart," and I can sincerely say, I love everybody and everything. The most wonderful part of all this is that it is only the beginning of greater spiritual unfoldment, of a very beautiful life here and now.

I have learned the great value of prayer through Unity teachings, and your interpretation of the Bible is truly marvelous to me, for I never before cared for nor understood it, as I do today. The good I have received from my "Silence hours" cannot be put into words. They are precious to me. While meditating one day, after reading something about the resurrection (in the monthly Unity, I think it was), a great light came to me, and I realized without the shadow of a doubt that I could save this beautiful body. This knowledge has been strengthened by understanding, and permanently abides in my heart. I am learning the lesson of finding enjoyment in commonplace things, with the realization of God's presence, whether I am doing dishes or painting beautiful pictures. The thought of but One Power, the Good, has helped me more than I can express. I feel that I can truly say, "Not as I will, but as thou wilt."

Of course all this good has had its effect on my health. I know that great changes are taking place in my body, as the centers of consciousness are awakened. I notice a closer feeling of harmony between the mental and the physical. The freedom from indigestion and constipation of twenty years' standing, which you have helped me to find, I give thanks for every day. The fine true letters which I have received from you, have been a source of inspiration, and the little booklets sent me from time to time, contain gems

of truth, showing wonderful discernment on your part, and proving to be so much help that I often refer to them.

I have found so much good in both the Unity Magazine and Weekly Unity that I hesitate to give preference to either. The longer "Extracts from Letters" in Unity Magazine have been especially helpful, many times containing the answer to something I particularly wanted to know. The "Demonstrations of the Law," extracts from letters from those who have been helped through your ministry and literature, are a source of real pleasure and enlightening. The Sunday Lessons and interpretations, I find very instructive too. I love the concentration leaves and derive much good from them. The "Ten O'clock Silence," and "Things to Be Remembered" in Weekly Unity, are pure food for thought. I am realizing more and more the power of the spoken word, and the "Good Words" page in Weekly Unity is a great help. I am learning to think before I speak, a much needed lesson. I am particularly interested in the articles on diet. I love "Christian Healing" the best of all. I have read and studied it, over and over, receiving such wonderful light and truth, yet there is always a deeper meaning, drawing me back to it again. It seems to me that nothing satisfies my soul and feeds the little Christ Child within me, quite like this beautiful, inspired book.

I could write on indefinitely of the good that is coming to me, the greater strength and patience to control myself, and give out the best in me, the receiving of things I have desired, and best of all the finding of my Real Self,—"Christ in you, the hope of glory." These words have sunk deep in my heart, and are priceless. Words of praise are on my lips much of the time, and I appreciate the help I have received through your literature.

MISS ANNA C. PECK, *P. O. Box 685 San Diego, Cal.*

I dreaded the future, because I was an invalid and had difficulty in supporting myself. First, Unity helped to develop a faith that makes the future a joy. My study and understanding have given me absolute confidence that God is not only my supply, but that he is also the sum and substance of all that there is; that I can develop the power to bring forth as Christ Jesus did, from the invisible, all I shall ever need, when the right hour is at hand. This is peace to me. Second, I have joy in the absolute knowledge that I need never die, but here and now can master death, and so unify myself with God that I, as Christ Jesus did, shall

manifest my true spiritual body. Third is the understanding that all the power to bring forth these things, and all of my good, lies within myself. The Christ within is the One and Only Power I should rely upon. Fourth, you have helped me to overcome a false pride, or so called independence. I know that I must receive as freely as I love to give. Fifth, the Truth is helping me to overcome criticism. I need not observe others' actions. For my overcoming I say, "Father, that is none of my business."

I have developed faith so that I can heal a hurt, burn, scald, sprain—instantly, and without uttering a word. It is all done so quietly, no thought that I can hear, but just a calmness. I simply *know*, and go right on with what I am doing. The healing of others seems just as easy as breathing, and just as natural.

Best of all the gifts Unity has given to me is Christ Jesus. I know that it is Christ Jesus' special joy and mission to bring us to God; there is no other way; no man, woman, nor God himself can bring us to himself.

I have overcome the weakness of a very sensitive disposition. Poised in Spirit, I do not care one iota what people think or say or believe about me, for I know that I have God, Christ Jesus, and a host of sweet angels as my constant friends and companions. I must trust my own higher self to do its own work for me until I and the Father are perfectly at one, that one including the whole of God's creation. Truth has made me fearless. I have for years lived alone, and feel as safe and secure as if I were in a household of warm and true friends.

Physically, I am healed without anyone's demonstrating for me over what the doctors called tuberculosis. I coughed night and day, and was compelled to move, because those in the house where I was complained that I kept them awake. I had been sent from San Francisco to Los Angeles to die, as I would die easier there and had only a six months' lease of life, according to the doctors' ideas. Now, I am well. I never cough, and have not for years. It seemed heavenly when I got so people did not jump up and shut windows, so I would not suffer and catch cold. I suffered with headaches that prostrated me for days at a time. Now I can hardly realize that such was ever my experience.

If called upon to make a choice of only one periodical or book of yours, I should prefer Unity Magazine; this, because of its Bible Lessons, its Extracts from Letters, its good articles upon all subjects, its testimonials, its Class

Thought, and because each month it comes along full of new vigor and energy and vitality, overflowing with inspiration and good, making it a blessing to me. It is a blessing that I can share with others by giving the magazines away, for I know other copies are on their way to me. I have many of your books, booklets, and tracts, and they are excellent.

MRS. I. T. WRIGHT, *Benjamin, Texas.*

In the spring of 1912 I began to read Practical Christianity literature. Since that time I have made demonstrations enough to fill a book.

I had been feeling bad for some time; was run down generally; had a pain continually in my side, and thought I might have to go to a hospital for an operation. I was discouraged and felt very weak. My husband and children did most of the work, while I sat around or lay on the bed complaining of all my ill feelings, crying and tormented with fear.

A neighbor told me of the wonderful help and healing her sister had received from your literature and treatments, and offered to get some tracts for me to read. I gladly accepted, though I must confess it was mostly through curiosity.

The little tracts, "Helps Along the Way" and "A Sure Remedy," were the first she sent me; then a few days later she came, bringing me a Weekly Unity. She talked so hopefully that I was very much interested. After her visit I lay on my bed, reading and studying the literature and the Bible, hunting up the references. I began to see light, and to realize that it was my Divine right to be healthy and happy. Daily I applied what I learned, especially the suggestion in "A Sure Remedy,"—a silent half hour every night at 9 o'clock, getting forgiveness and forgiving every thing and everyone. I soon saw quite a change in my condition.

My friend then sent me "Christian Healing," by Charles Fillmore, following it with H. Emilie Cady's "Lessons in Truth," which I read and studied eagerly. I was improving fast, and I could see many things that I must do to help myself. Coffee drinking was one thing to be left off. I had never seriously undertaken to give it up, but I was determined now to win. For five years I have not tasted it, and I now have no desire for it. I have found that when we let the Divine Will exercise in us, bad habits and false appetites soon disappear.

By this time, early in the fall of 1912, I was feeling just splendid! I had never before felt so well; was doing all my work, and felt equal to anything. It was pure joy to live. My step was light, a song and continual thanksgiving and praise were in my heart; all was harmony. Old things had passed away, and all things were made new. I had found myself. I was one with God.

Now, after five years, I am just as enthusiastic over Truth study as ever, and enjoy it more and more. I am growing and learning, in proportion to the time I spend in study and silence, and the practice I give my understanding in daily life. Of course I have had many lapses, when I have allowed daily cares to absorb me to the exclusion of things spiritual. I have read every helpful article I can find. "Prayer," "Praise," "Helps Along the Way," "A Sure Remedy," "Health Hints No. 1," and "Temple Talks," are my favorites of the tracts. The little booklet, "Finding the Christ In Ourselves," by H. Emilie Cady, is matchless. The books, "Christian Healing," by Charles Fillmore, and "Lessons in Truth," by H. Emilie Cady, are indispensable to Truth students.

I love all the contributors to Unity; all are doing a wonderful work in helping to transform the world, and as I read and learn to live, I so gladly pass Truth on to others.

May I say, in conclusion, that the study of Practical Christianity as taught in Unity literature has transformed my life? It has made me conscious of powers within that I never dreamed of before. It has taught me to bring my religion into my everyday life, to listen to the voice of the Spirit for guidance in all my ways; to make practical all the promises of the Scripture, that had little or no meaning before; to know Truth as an everyday problem saving, fear conquering principle in life. "I can do all things through Christ which strengtheneth me," is as practical as washing dishes; is, in fact, the secret of my ability to do the most difficult or humble task, and do it well. I realize that all necessary work, even though humble, is serving both God and man; therefore it is glorious, splendid, if done the Christ way. All of this Practical Christianity has taught me.

ETHEL C. WRIGHT, *2857 Derisader's St., San Francisco, California.*

Several years ago, a Unity Magazine was my introduction to Truth. Since then I have taken many steps forward, and some backward, but am always so glad to keep on climbing.

No matter what the date of the Weekly Unity or Unity Magazine I pick up, there is always just the word of which I am in need.

I have been glad to tell others of your publications; have given copies to many, subscribed for many, and am always happy to do so, for I feel that these magazines contain "wonderful words of life."

I wish to relate an inspiration I had one night, after attending a healing meeting, where we were told to go home and make our wills. The request seemed peculiar, but I thought best to comply. The following was given me:

"Having been transformed by the renewing of my mind, and having received from my loving Father many valuable possessions, I herewith give and bequeath them to the many, various, and faithful members of my body, to wit:

"To my eyes I give the power to see all spiritual truths clearly; also the gift of everlasting, Divine sight (Psalm 121:1).

"To my voice I give the gift of praise; praise to the Lord, for his name alone is excellent; praise for everlasting life, health, and happiness.

"To my heart I give the greatest of all gifts, understanding. Wisdom has entered into my heart, and knowledge is pleasant unto my soul. Discretion does preserve me, and Understanding does keep me. I keep my heart with all diligence, for out of it are the issues of life.

"To all the organs of my body I give Divine harmony and the knowledge that they function in order, according to the Divine plan, with praise and thanksgiving.

"To my feet I give the one and only firm foundation, the solid rock, Christ Jesus. My support is assured, for not a sparrow falls but our Lord knows, and we are of more value than many sparrows.

"To my legs, which have been so faithful, never failing me, I give praise and blessing; I give them health and endurance; I give them the knowledge that they are pure Spirit-Substance, filled with the One Life. 'They shall run, and not be weary; and they shall walk, and not faint.'

"To my body as a whole I give the Gift of God, which is Eternal Life; I give it the Truth that no matter what the appearance, there is only One Power and One Presence, which fills it continuously.

"Thanking God for these and many more precious inheritances, which I in turn give to myself, I herewith set my hand and seal."

HEALING

Celeste, Texas—When I wrote you for prayers for little D., both doctors had given up his case as hopeless. Now he is able to sit up in bed and read, and is rapidly recovering.—*Miss A. M.*

New York City, N. Y.—My son was not sick with the chicken-pox. He responded immediately to your prayers for which we are very grateful. In a childish way he told his friends who asked what was wrong with him: "Oh, those are only pimples. They are going away. God will make them go away." The child had no fear, and neighbors marveled at his little statements. I am what might be termed a "young Unity reader" and I am glad I stand the test of so-called diseases without being frightened. Each test makes me stronger, and I am thankful I have the absolute faith in "Love."—*Mrs. I. M.*

Wells, Maine—Since writing you for prayers I have had no indigestion, and I am most grateful for your help. I feel benefited in every way. Inclosed please find love-offering.—*L. W.*

Freeport, Ill.—I asked your prayers for my niece who had a bad case of appendicitis, and she is now fully restored to health. Find inclosed a love offering.—*Mrs. A. J. C.*

Denver, Colo.—I am inclosing a love offering in appreciation of the quick results of God's work with my son through your prayers. He had been very sick since Friday. I was helping him but at times he would lapse into a semi-conscious state, so at 7 p. m. Sunday I sent the message asking for prayers. God heard me before I called. At 11 p. m. my son fell into a sweet, restful sleep. Monday he was feeling fine, and today he is talking of going to work. I thank you and praise God for the blessing.—*Mrs. E. D. W.*

Compton, Cal.—When your letter came at ten o'clock, I was holding an illumined thought for Mr. S., who had a belief of lumbago. He went to work at two o'clock completely healed. I am grateful to Unity for this help.—*Mrs. A. H. S.*

Muncie, Ind.—I am thankful for the prayers you have given me since my operation. My recovery and healing has been wonderful and my temperature normal at all times.—*Mrs. J. S.*

Memphis, Tenn.—My friend's wife, who was taken to the hospital for the removal of her baby—the doctors agree-

ing that the child could not be born naturally, was so desperately ill that she was not expected to live. To mortal eyes her condition was extreme, but her husband refused to abide by this decision. I leaned over her and told her to hold with me, "Life, abundant life." In half an hour she called for broth, drank it, and declared she felt better. The gracious work of the Lord had been done. Later a woman came, asking permission to take the tiny baby home with her to nurse and nourish, together with her own baby. —*E. C. R.*

Pana, Ill.—My brother, who had been in the insane asylum for the past ten years, has been released. He is now well and working. I thank God and Unity for this blessing.—*Mrs. A. C. D.*

Thomaston, Maine—Please discontinue prayers for ovarian hemorrhages. It was only a few hours after the required time for my letter to reach you when the hemorrhages ceased. I am thankful to you and God for this help. —*Mrs. P. F.*

PROSPERITY

Seattle, Wash.—Shortly after I wrote you asking prayers for my son that he might collect some money due him, the money was paid him with no more trouble. I wish to thank you for your kind prayers.—*H. P.*

Goldsboro, N. C.—My husband has written me a long, loving letter asking pardon for deserting me. He is in Camp now and is sending me my portion of his salary. My health is much improved and I have been prospered in every way, for which I praise God.—*Mrs. R. S.*

Washington, D. C.—A Short time after I asked your prayers for prosperity my husband made a change in his work. In less than three months he received an increase in salary. He also has the opportunity of doing extra work. We thank God.—*Mrs. C. B. A.*

Quincy, Ill.—I went to our Chamber of Commerce asking for work. I had had little experience in any line, but I told them of the heavy expenses which I have to meet, showing them I needed employment. A few days later I was called to take a position as a conductor on a street car. The company furnished my uniform. I was not even required to make the usual cash deposit, nor was I required to furnish a bondsman. The conductors, traffic manager and the public have been very kind and considerate.— *N. McC.*

Wonalancet, N. H.—Two days after receiving your letter, my father said he would pay my taxes and other bills for me, and when I was able I could repay him. I am very grateful to you and the Father.—*Mrs. E. P. S.*

Chicago, Ill.—The day after I wrote you for your prosperity prayers I received a check from my sister for $15.00 to be used in any way I saw fit. During the week a young woman of my acquaintance from my home town came to rent a room for a month or more. This will more than provide for me and my niece until I receive my first check. I thank you for your help.—*I. A. B.*

BE YE TRANSFORMED

San Diego, Cal.—During the past month I have had a wonderful change in consciousness, and a peace and stillness within that I never before experienced. Through no apparent effort on my part, I was led to the home of a Truth student where I am now living. I thank you, Unity, for your prayers have brought me to the place where I know that all I have to do is, "Be still and know that I am God." —*Miss C. Mac D.*

Melville, Mont.—I am holding the thought, "The Spirit of the Lord goes before me and makes plain, easy and successful my way." The people where I came to teach are treating me fine and all the children are coming to school. The one who seemed to be my worst enemy came to me after church and shook hands. My success is with me. I praise God.—*Mrs. F. D. G.*

Falfurrias, Texas—God has healed me mentally, morally, and physically. I am so happy and free and full of understanding! In every way my life is now one of peace and harmony.—*B. T.*

Berkeley, Cal.—When the Government took possession of most of the industries, my husband worried himself sick, because he had to sell his good paying business. My husband wished to have a doctor, and we called two, for I did not wish to oppose him. The doctors did not know what was the matter, and did not try to help him. After having written you I realized my oneness with you, and followed the treatment given in "Christian Healing," and held this Word, "God is my help in every need." My husband is now in perfect health, and is holding a responsible position. Since living a life of regeneration I have much better success. God bless you.—*K. J.*

HELPED BY UNITY LITERATURE

Roslindal, Man., Canada—About a year ago I fell and broke my shoulder. The doctor said he could not promise me a serviceable arm, as according to his judgment, bones do not heal easily for one of my age (81 years). In five weeks I was able to use my hand and arm. I took no medicine and suffered no pain. I carried this thought with me: "Not by might nor by power, but by my Spirit." I thank Unity teaching for this blessing.—*Mrs. E. E. C.*

Akron, Ohio—As I alighted from a street car I fell, and a few days later my hip began to pain me. A physician ordered an X-ray and the plate showed a fractured hip. I was put to bed with the probability of remaining there six weeks. I kept my Bible and Unity constantly before me. I had no pain, and in a few weeks I was allowed to be up. Since that time I have had absolutely no trouble, for I realized that no ill can befall God's child.—*Mrs. E. P. W.*

Cleveland, Ohio—A friend sent Unity Magazine to me beginning July, 1917. For some time it seemed I could get no hold of the Truth in it, but I kept on reading it for the sake of my friend. Gradually it grew to mean more to me. At last I found myself reading the January number with pleasure, and I began to look forward to the next number. Now I go to it when I am in physical or mental need, as I would go to get a refreshing drink of water when thirsty.—*Mrs. B. C.*

Fort Worth, Texas—I read aloud several sentences from Unity Magazine to my niece whom I was visiting. She was so interested that she began to study its teachings immediately. She is now able to lay aside her glasses, and she says she never was happier in her life.—*Mrs. E. C. W.*

Turlock, Cal.—Recently a friend called me up and asked me to attend a series of meetings to be held by all the New Thought Cults. I went to the first one and there were Theosophists, Spiritualists, Universalists, etc., present. One after another got up and told how he had been given up by the doctors with nervousness, cancer and tuberculosis, when a little book called Unity had been put in his hands and through it he had found new life, health and happiness. Each one looked the picture of health.—*Mrs. A. S. T.*

Never lose an opportunity to see anything beautiful. Beauty is God's handwriting.—*Chas Kingsley.*



PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

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Unity Magazine one year, in Kansas City, Mo.	1.25
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Unity Magazine one year, all foreign countries	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

MOVEMENT OF TEACHERS SENT OUT FROM UNITY SCHOOL OF KANSAS CITY, MO.

The Unity Society of Practical Christianity in St. Joseph, Mo., holds services each Sunday at 11 a. m. in the I. O. O. F. Hall, 7th and Charles Streets. The speakers for the month of January will lecture in the following order:

January 8, "Thinking and Doing"—Wm. K. Miller; January 13, "Prayer"—Imelda O. Shanklin; January 20, "The Success of Living"—Mrs. Olive R. Huston; January 27, "The Joy of Life"—Wm. I. Hoschouer.

Miss Catherine B. Guthrie opens her class work in Hollywood on Friday, January 3d. The lessons are on Practical Christianity and are given at the Woman's Club House, Hollywood Blvd. Unity readers in this vicinity are invited to attend the classes.

A LETTER OF APPRECIATION

In appreciation of your generous policy in maintaining the price of Unity Magazine at one dollar, although the costs of publication have so advanced as to warrant an increase, we have contributed one dollar for each magazine taken in our little circle, which we wish you to accept toward fund to permit the continuance of that policy.

While we feel that the value of the magazine is many times the subscription price, we know that its benefits are available to many who would not feel able to afford a larger sum.

It is with the purpose of contributing in a small measure to the possibilities of thus reaching the greatest number that we are handing you the inclosed amount of six dollars, along with a sincere hope that you may be able to continue indefinitely the good work you are doing.

With hearts that have been made glad by the Light you have cast abroad, dispelling the shadows, we wish you a very Happy Year which is every day new.

Peace be with you in his presence—*A Band of "Truth Seekers," per Mrs. Fred H. Meyer, 526 North Ave., N. E., Grand Rapids, Mich.*

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. G. H. Witte, 860 Ash St., Globe, Ariz.
Mrs. Berta Hilands, Lookout, Wyo.
Mrs. G. Van Gundy, Cantonsville, Md.
Mrs. J. F. McManis, Artesia, New Mexico.
Stella M. Knox, 920 S. Oak St., Los Angeles, Cal.
Mrs. Ada I. Layne, 643 East 47th St., Los Angeles, California.
Mrs. H. A. Whitfield, Jr., 77 Chili Ave., Rochester, New York.
Jessy M. Maw, 316 West 19th St., Columbus, Neb.
Miss M. I. Van Dusen, 451 East Ave., Rochester, New York.
Clara F. Wigton, 620 S. Oakes St., Tacoma, Wash.
Mrs. Ernest Murray, 643 31st Ave., Vance, B. C.

TO OUR SUBSCRIBERS

In a recent issue of Unity Magazine we were pleased to announce that there had been no advance in the subscription price of Unity Magazine or Weekly Unity. Some of our friends seemed to understand by this that we were again offering our periodicals at combination prices—that is, three subscriptions for $2.00. What we mean by "no advance in price is Unity Magazine and Weekly Unity subscriptions are still accepted at $1.00 a year *each*. At the beginning of the year 1918 we withdrew all combination offers of subscriptions. Until further notice Unity Magazine and Weekly Unity will be $1.00 a year each, and Wee Wisdom 50 cents a year.

THE HOLY SPIRIT

by CHARLES FILLMORE

Everybody wants to know the Truth. On every hand you hear it said, "If I could only understand what is meant by this or that verse of the Bible, I should be glad to live according to its teachings." To these, Jesus has promised, "When he, the Spirit of Truth is come, he will guide you into all Truth." Then, again we hear, "How can I be led of the Spirit?" These questions are answered in detail in the new publication, "The Holy Spirit."

You can come into an understanding of Truth and be guided by the One Holy Spirit which was given to lead all people into the Truth and to make them free and whole.

Mastery and dominion can be obtained only through a true understanding of the Holy Spirit.

The purpose of this book is to point you to this One True Guide or Teacher, within your own soul. It is published in India tint cover and contains 28 pages. Envelopes to match. Price is 20 cents.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY

by CHARLES FILLMORE

Do questions sometimes arise in your mind in regard to various points of the Law? This questioning tendency of the mind is discouraged by many teachers, nothwithstanding it is one phase of man's inherent desire for wisdom and understanding.

Charles Fillmore, one of the few teachers recognizing the spiritual character of the desire, has found that satisfactory answers to all inquiries may be obtained by following a process of simple reasoning to its logical conclusion.

In the book, "Pure Reason and Honest Logic of Practical Christianity," he gives us the benefit of his own experience in answering conclusively the questions that came to him. Price of this new edition in India tint paper cover, with envelopes to match, is 20 cents.

CHRISTIAN HEALING

by CHARLES FILLMORE

The parable of the "buried talents," given in the Bible, was written for you.

You have within you latent talents which, if you under-

stand and give expression, will bring you peace of mind, health of body and success in all your affairs.

These talents are the forces of your true self—the "image and likeness" of God implanted in you from the beginning.

All souls have an "inner urge." All the material wealth of the world and all the gifts money can buy, can never satisfy the demands of this "inner urge."

Creative energy is back of all invention, art, music, poetry, living, etc., and when you put this creative energy to work, you become a rounded out and perfected individual. Then there is absolutely no limit to your power.

"Christian Healing," by Charles Fillmore, commences with the Source—God—of this True Self, and explains the true character of Source and Self, in such a way that each is shown in its true relation to the other.

When you thoroughly understand the principle of Being, you will then bring into use all of your powers, and, as a natural sequence, demonstrate harmony in your entire objective world.

The sixth edition, revised, is published in four styles of binding as follows:

Pocket Edition—Size 4⅜ by 7¼ inches—Flexible binding and thin paper. Printed in large type; round corners, and gilt edges. Each book is silk sewed, bound in Keratol, and inclosed in a neat individual box. A silk bookmark is placed in each volume. Price, $2.50.

Pocket Edition—Khaki binding. Price, $1.50.

Cloth Binding—Bound in dark green cloth. Printed in 12 point type, on good book paper. Binding and top stamped in gilt. Price, $1.50.

Paper Cover—Large type (12 point). Price, 75 cents.

LESSONS IN TRUTH

by H. EMILIE CADY

"The survival of the fittest" is the law used by Nature to perfect her works. It is a law in every form of life. In the progress of the human race, the one who grows and fits himself for leadership in the world (which necessitates keeping ahead of the world's attainment), is the one who survives.

In the establishment of the Kingdom of Heaven on earth, there will be nothing but building up and progress. What are you doing to bring your life and affairs into har-

mony and happiness? Inactivity causes stagnation, and stagnation results in disintegration.

The old order of things is passing away, and everyone must prepare for the ushering in of the Christ Righteousness and Harmony. This new Kingdom will be founded on Spirit, and all those who wish to find a rightful place in it must understand Spirit and the laws through which it operates.

"Lessons in Truth," by H. Emilie Cady, explains the true character of Spirit and teaches the basic Truth in such simple language that they are easily grasped. One chapter takes up the Metaphysical terms and definitions, so that previous religious training is not necessary.

Through the study and application of knowledge given in "Lessons in Truth," you can prove Health to be your birthright, and you can find your rightful place in the establishing of the New Race and the New Earth.

For the convenience of the student, we have printed a pocket size edition of "Lessons in Truth." The dimensions are 4¼ by 7⅜ inches, ¼ inch thick. It is as complete as the larger edition, with the added special index and Bible references. The same good readable type is used, but the margins have been cut down, making it a handy book of pocket size. This comes in paper cover only, printed on medium weight book paper, and weighs only six ounces. Price, 50 cents.

Prices of the other bindings of "Lessons in Truth" are:

Regular size, paper cover, Price.....$ .50
Cloth Binding, Price..... 1.00
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Keratol (flexible) Binding, Price..... 2.50

CHANGE OF ADDRESS

When writing for change of address please be sure to give your name just as it appears on the *Unity Magazine* wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. *Unity Magazine* is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the change of address at an early date.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of February to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 900 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; Truth Center, 446 Lake St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 431 S. Wabash Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.

N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.
Columbus—Unity Center, 221 Arcade Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle 117 Adelaide Road, N. W., 3.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in February Unity Magazine:

CLASS THOUGHT

February 20 to March 20, 1919

Held daily at 9 p. m.

Let such as love thy salvation say continually, The Lord be magnified.

PROSPERITY THOUGHT

February 20 to March 20, 1919

Held daily at 12 m.

Trust in the Lord, and he will bring it to pass.

Six assorted recent issues of Unity Magazine will be sent to any address for 25 cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.



CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



UNITY SCHOOL OF CHRISTIANITY,

Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

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1-19

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WEEKLY UNITY

PRACTICAL CHRISTIANITY FOR PRACTICAL CHRISTIANS

FOR YOUR FRIENDS

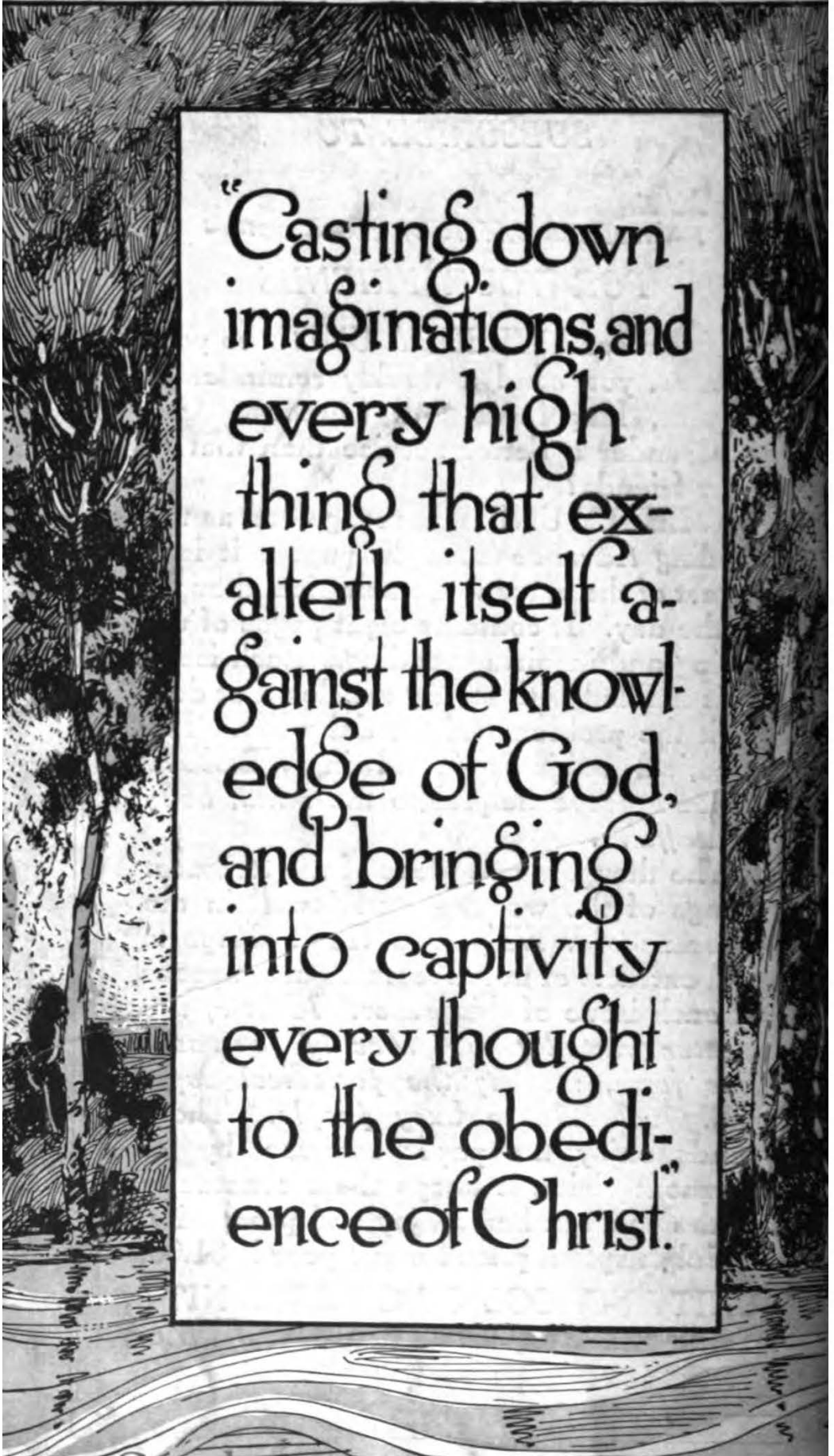
If you send WEEKLY UNITY to your friends, you send a weekly reminder of Health, Happiness and Success. Can you render a better service than that to your friends?

WEEKLY UNITY is recognized as the leading Advance Thought paper; it is a digest of the current metaphysical thought of the day. It contains eight pages of uplifting and inspiring reading. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in WEEKLY UNITY prove helpful to the *mind*, *body* and *affairs*.

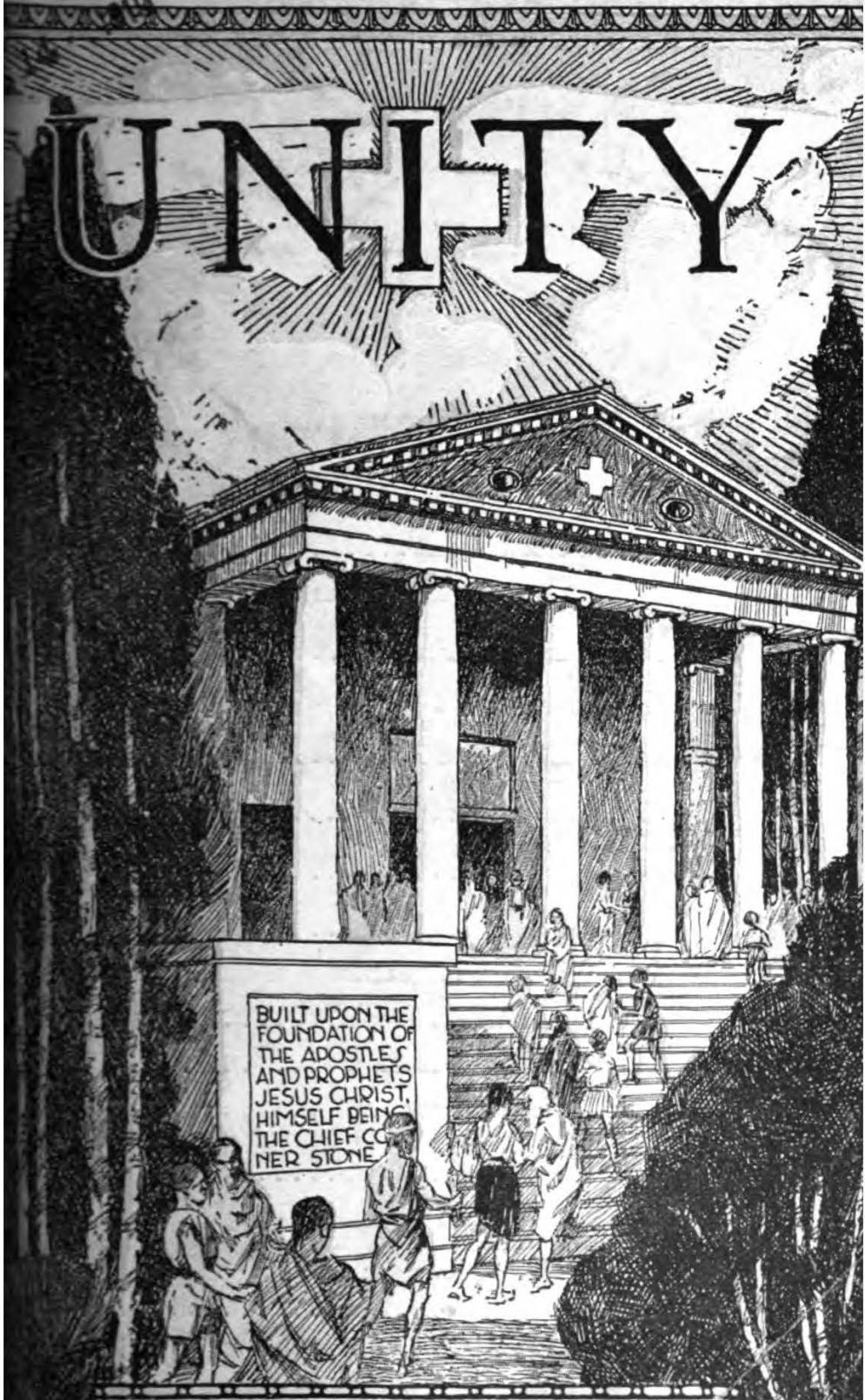
The thoughts and ideas of the foremost things of the world are reviewed in the columns of WEEKLY UNITY. Reports and extracts of noted lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

Subscription price for one year is $1.00.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Ave., Kansas City, Mo.


"Casting down
imaginations, and
every high
thing that ex-
alteth itself a-
gainst the knowl-
edge of God,
and bringing
into captivity
every thought
to the obedi-
ence of Christ."

UNITY



FEBRUARY, 1919

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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VOL. 50 KANSAS CITY, MO., FEBRUARY, 1919 No. 2

OBEDIENCE TO THE VISION

CHARLES FILLMORE

WHEN Paul related his vision which came to him on the way to Damascus, he said, "I was obedient unto the heavenly vision."

We are all receiving visions, but we are not always obedient unto them. Often our lack of obedience is caused by ignorance or a failure to realize that the vision is a leading, guiding intelligence. And I mean by visions something more than what one would see in a special opening of the invisible realms. Every high aspiration, every splendid dream that we have of our possibilities—what we would like to be—is a vision. But most of our visions seem so far removed from our everyday life that we do not give them substance, we do not give them a chance, because we are not "obedient to the heavenly vision."

Obedience comes through a sort of spiritual inspiration. Man must make himself obedient. In other words, it is necessary to covenant with the Lord that you will be obedient. You do that in the Spirit, in your meditations, in your prayers.

All of us have had visions; we have had waking visions and sleeping visions. We have seen things that we could not tell to others, for fear that they would ridicule us. Now, those visions and those things that we have seen are from the Lord, and if we acknowledge those

occult, hidden things as being real, and in the silent recesses of our soul become obedient, we shall get something more definite; this in turn will lead to a clearer revelation, and soon we shall have the door open between us and our higher selves.

The most delicate subject the metaphysician has to deal with is that of visions and dreams. The practical, everyday man considers them foolish, childish and valueless. The orthodox religionist also, who bases his salvation on the Scriptures, puts a like estimate on these seemingly meaningless pictures of the mind. And even those who have a certain faith in visions and dreams are in a large degree in darkness as to their real import. The reason of all this is that the realm in which these forces operate is so far removed from material consciousness that it is difficult to get a right interpretation or a right understandng of the symbols.

The Spirit functions in a consciousness in which there is no limitation. It is not a place of things, but of ideas. In order to connect or synchronize with the world of effects, these ideas have to be transposed, changed about entirely. If you take your dream to be what it seems literally, you will fail to understand the message. The Spirit talks in ideas, which are presented to man's consciousness as shapes and forms. So, when you have the vision or the dream, remember that it is through the understanding of its abstract or absolute character that you will get the lesson and the right interpretation. If you dream of people or of things, and think that the dreams mean the people and the things, themselves, you are not interpreting scientifically. Men become prophets and seers by seeking to know the meaning of the pictures of the mind.

Anybody can dream dreams, but it takes a Joseph to interpret them. The supremacy of Joseph over the magicians of Pharoah was in his ability to interpret dreams. He claimed that God gave him the meaning. Does anyone know of a theological college where the interpretation of dreams and visions is taught? Yet their textbook, the Bible, is running over with the teachings of those who received their inspirations in visions and dreams.

Today there are thousands of Bible students studying the dreams and visions that Daniel had, and yet, if you should say to one of those same students, "Do you ever have dreams?" he would probably reply, "Oh, yes; I have dreams, and I see things sometimes, but it is all my imagination."

Those visions and dreams of the old prophets were evidently of vast import to them, and they were undoubtedly prophesies of the race and what was coming; but the vital issue is to the individual—to what extent are you interpreting the visions and dreams that the Lord is giving to you? Man grows spiritually from the higher ideas that are projected into his intellectual consciousness, and his growth will depend largely upon his receptivity to the vision, to the dream, or the ideal.

In our text there is evidence of an inner and an outer interpretation and relation of a vision. It is plain that what is called Peter's vision was partly a dream. The narrative says he fell into a trance. He went into what we call the Silence; he was meditating and praying on the housetop. When you meditate and pray, you look toward the realm of the spiritual—not with your eyes, but with your mind—and through this looking, directing your attention to the spiritual, it begins to open to you. It always follows that those who look spiritually, who pray, who believe in spiritual things, have added to them this other faculty, a spiritual imagination.

The fact is that we are using this imagination all the time. It is the maker in us of forms and shapes. Your body is the result, in its contour, of your imagination. So, every time you look into the glass, you can see yourself as you appear, or seem to be in your mind. The Spirit showed me several years ago that I must quit having my picture taken; that I must quit looking into the mirror and seeing myself as a murky imagination had formed me. I have within me a concept of a fine looking young man, but when I looked in the glass, or when I had my picture taken, he did not appear. And other people did not see him, and they began to impress me with the thought of what they did see, and I had to meet the adversary of error both within and without.

real man within, and I am striving in all ways to bring him into visibility. I feel the vigor and life of youth in the inner man, and claim day in and day out that I am young, strong, vigorous and free. But, if I should drop down for a single day to the consideration of myself as I appear, I would lose my grasp on that spiritual soul that is expanding and growing within me.

Cultivate imagination; be true to the heavenly vision. Picture in your mind continually that which you want to be, and refuse to judge according to appearances.

The sheet that was let down before Peter was filled with all manner of four-footed animals, creeping things of the earth, reptiles, and birds of the air. Certain people who would like to perpetuate the killing of animals and the eating of their corpses, tell us that this was a direct command given to Peter to kill and eat animals. If this is true, then the lean kine and fat kine that Joseph said represented years of plenty and years of famine, were real and not representative. Also, if it is to be taken as a literal command to eat animals, then we should be eating all the quadrupeds—elephants, camels, skunks, dogs, cats, rats and mice. We should be eating every four-footed animal, because the Scripture says they were all there—every one of them. And we should also be eating all the reptiles, the snakes, and the centipedes, and the tarantulas—every kind of a reptile. And if it included all the birds of the air, we should be eating eagles and buzzards and bats. Now, we know that this is not compatible with a good diet, consequently it is not to be taken literally but symbolically.

Peter himself explains the vision. When he and Cornelius came together in Cæsarea, they had a conference, and Peter said to him, "Ye know now that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation"—that is, a Gentile—"but God hath showed me that I should not call any man common or unclean." "I perceive that God is no respecter of persons." So, you see that he interpreted the dream or the vision correctly; he did not take it in its literal sense at all. But to the Gentile, Cornelius, there came a direct command to do a certain

thing. "Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side; who, when he cometh shall speak unto thee," which was done.

We find that some of our dreams pertain to the individual, and others to matters external. And it is difficult sometimes to decide just where to place the dream. I find my greatest difficulty in interpreting is to know whether the dream applies to me individually or to me as an individual related to people and things. And, our attention is often so engrossed with outer things that we do not heed the inner vision.

I remember a good many years ago when the Spirit first began to lead me in dreams, I had some very definite lessons and guidance in things external, in addition to my individual development. One night I dreamed that I went into the bank where we were doing business, and as I talked to the teller, I saw that his clothes grew shabby; I looked over to where the cashier was sitting, and his desk began to look worm-eaten, and everything grew less and less prosperous in appearance, and all at once the place faded away. I did not pay much attention to the dream. I was very busy at the time. I did not attempt to interpret it. After you have had a dream, you should meditate about that matter and pray, and ask for the interpretation. The Spirit will show you. But I did not give any special attention to that dream, and a few nights later I dreamed I was standing in front of the office, when I saw a large bank of dirt come flying through the air; it landed with a great crash right in front of me, and out of it came a voice saying, "Now do you understand?" I thought that was strange, but still I did not understand, and did not stop to inquire. In about three days after the last dream, that bank failed, and we lost all the money we had. Then I saw the warning which the Spirit had twice tried to give me, but which I was too dense to understand.

On awakening after a dream, lie perfectly still and let the various incidents drift through your mind. Then see if you cannot connect some of them with some matter or question you have been considering. Reduce the

dream-pictures to representative factors, and you have the key to the interpretation.

Joseph was a dreamer and an interpreter of dreams; his symbols were sometimes of the most ordinary character. The incredulous tell us that these things which the Lord gives us in dreams and visions are so trivial and childish they cannot believe that they have any special importance or spiritual significance. But you will find in the Scripture that the most common things were used to give the lesson. Study the dreams of Joseph and Daniel, and see how commonplace the symbols were.

When Joseph interpreted the dream for Pharaoh, seven fat cattle were devoured by seven lean cattle; seven full ears were devoured by seven thin ears of corn. Joseph told the king that these simple things represented seven years of plenty to be followed by seven years of famine. That was the true interpretation, as the succeeding years proved, and not only Egypt, but Canaan and the family of Joseph, were all saved by this simple dream.

Caleb's soldier saw in a dream a barley loaf, a common barley loaf. Caleb heard of the dream; he saw an inner meaning, and through it the Lord showed him how to overcome the great Philistine army with a few lamps and some common sheep horns.

So you can see how, by taking advantage of these simple lessons, these common everyday dreams that you have, you may get a guidance of importance to you. The Lord uses the simplest things to confound the mighty. We find, as we study the visions and the dreams, that they are from the Lord more often than we think. All they need is a right interpretation.

The mind of man is a very complex thing. We have many minds, or states of consciousness. The man who lives in the outer world knows but very little about himself. He knows a certain external state of consciousness, or what he calls his mind. But this is a very small part of the whole man. There is a realm that lives in ideas, which is the Spiritual Man. This inner realm has but little chance to express itself when the eye is wholly occupied with the world of things. When you

go to sleep, you simply quiet the outer consciousness. When the body enters into its rest, the external mind rests also. Then the mind of the Spirit has its opportunity, and in your dreams you get its wisdom. But, if you ignore that spiritual mind and fail to inquire into its symbolical messages, it loses all hope of expressing itself, and mortality reigns supreme.

Among men and women there is a growing faith in dreams and visions. The day is at hand when your old men shall dream dreams, and your young men shall have visions. People have perished long enough through lack of imagination. On every hand we find our philosophers telling us that we must have imagination. We must see farther than we can demonstrate. We must look ahead; we must enlarge our capacity, through believing in the great possibility. Then we shall attain it. You must have a large vision of yourself; not only as a potential soul—something that you are going to attain at some future time—but a greatness which you are now attaining. The simplest processes of your organism can be accelerated and strengthened and increased through a larger vision of its capacity. Through throwing your attention into your stomach, and believing in it as strong and vigorous, it will do better work for you. It does not make any difference what the function is, what part of your consciousness lacks force or power or capacity, imagine and believe that it has great capacity and power, and it will express what you have idealized.

Then let us believe in our visions and our dreams. We should not let anybody ridicule us into ignoring these messages from God. The angel that appeared to Cornelius was a mind-angel. The angel that appeared to Abraham was a mind-angel. God does not make his angels material. God is mind, and all his thoughts or angels are ideas.

All people have visions and dreams, but there is lack of God-interpretation. Nearly all people interpret from the standpoint of form and shape. They take the symbols for what they seem, and fail to see the ideas back of the symbols. Joseph said that his dreams and his visions were interpreted by God, and so all people

who go to the Lord for the interpretation, get an entirely different lesson from those who leave out the Deity. The dreamer who interprets in the name of the Lord gets a different lesson, and he is growing and developing in an entirely different direction from the one who functions wholly in the intellect.

You must have the Absolute; you must have the Spirit; you must have God in your dreams and your visions, and then you are safe; but if you give yourself up to occultism, to spiritualism, to that realm from which God is excluded, it is not safe to pay attention to visions and dreams. Leave them alone until you can trust in God to interpret for you.

After frequently repeating the following quotation, realizing fully that it included the reaping of tares as well as wheat, it came to me so clearly the need of the opposite thought (or like affirmation for others instead of self), I changed the wording to that effect, and feeling a burden lifted from my own mind by so doing, I send the parody for the benefit of all.

FOR SELF

"What e'er in nature is my own,
Floating in air, or pent in stone,
Shall cleave the hills and ride the sea,
But that my own will come to me."

FOR OTHERS

What e'er I claim that's *not* my own,
Though hidden deep in chests of stone,
Buried 'neath hills or held at sea,
Shall know its own, and flee from me.

The Voice of Truth proclaims the unreality of discord and disease. We have accepted Truth, therefore we have discarded the possibility of disease coming to us. Even Truth students are sometimes surprised when they do not indulge in some prevailing disease. We should be surprised if we ever caught anything besides Goodness.—*Selected.*

COMMON, OR GOOD, SENSE

ETHELIND LORD CAMPION

Article I

"If thou return to the Almighty, thou shalt be built up; aye, the Almighty shall be thy defense, and thou shalt have plenty of silver."



ENSE, as related to mind-action, is perception outward—a faculty belonging in greater or lesser degree to everything possessing life.

A "common" sense belongs equally to all, or relates equally to all, and is a joint right, and a universal attribute of mind.

"Good" sense, as commonly understood, is "native" (indigenous where found); practical intelligence; sound judgment regarding people, conditions and events; it is that proper focusing of the mental vision which we call discernment; or better yet, it is the faculty of discrimination, which enables us to differentiate the false from the true, and to choose rightly.

Nevertheless, men have possessed in high degree the clarity and sanity of balanced judgment, have chosen wisely according to the world, have followed the path of advantageous discrimination, and yet have given no evidence of really *good* sense.

The sense that is in truth "native," common to all and in all—the light that lighteth, if only with one candle power, the mind of every man that cometh into the world—is something beyond and above the mere ability to demonstrate life in terms of successful achievement.

The faculties of the objective mind *obscure* rather than show forth Intelligence that lies back of all thinking and all systems of thought, because they place an undue value on the testimony of the outer senses and discredit the witness of the inner wisdom. The All-inclusive Intelligence is the *one* inalienable right of man, "native" in all, and "common" to the great brotherhood of man, and it is manifested in the degree of man's awareness.

If we relied fully upon this infallible and omnipresent Intelligence, our "common sense" would be invariably correct and true. If we really trusted it, we should never make mistakes, for this Intelligence that *knows* is the Mind of God, no less, and embraces all knowledge, embodies all wisdom, underlies all thinking, and is greater than any surmise of man's reason. Consciously contacting it, we tap an exhaustless reservoir, and manifest that *good sense* which is the perception of God directed outward through the channel of the mind of man.

"All men are sons of God by birth; God is the Father of the race; but all are not the sons of God by Faith;" and because of this lack of faith, or lack of understanding, we are led into a belief in the reality of evil and of separation. God is fully conscious of his parenthood, but we are as yet unaware of our relationship to him; are ignorant of a truth so stupendous that its perception would, as Paul said, "in the twinkling of an eye" change our mortal thinking to immortal knowledge. Understanding of the Truth of Being transmutes all our corruptible mindedness into the everlasting fabric of Divinity, and enables us to become "clothed upon" with that seamless garment which cannot be rent nor divided among the thieving thoughts that would take from us the consciousness of our birthright. This conception is indeed "immaculate," by no other gate comes to us the Christed idea of unity with God, and to this "heavenly" consciousness "all things" are inevitably added.

The people who advocate poverty as a splendid thing for the development of character are quite convinced their own is already sufficiently developed. They never go into a state of voluntary bankruptcy to prove their point. None of them ever pray, "God, send me dire poverty, that I may learn its lessons and so come to closer communion with Thee." No! the human "I" always exempts itself, is always separate and apart from the rest of humanity when it declares a thing that is not true of God. Something deep within man *knows* that he was given dominion; that all have the same rights, the same powers, the same unity with the indi-

visibility of Good, but he does not yet grasp *his oneness with all.* He ignores his "common" origin, thus separating himself not only from man, but from the Father of man.

If we can get away from the limited idea of that which is "common"—the idea of commonplaceness—and see that the word originally related to the *universal* connection with God—then common sense becomes *good* sense, or the sense that is of God, and really good.

Call nothing "common" in the sense of low, or limited, or unclean, but rather learn to understand that the commonness of good is in verity the Omnipresence of God, and that we enjoy *as a whole* this commonality of the Goodness of God. This common hope, this privilege bestowed upon all, is our salvation; God's goodness cannot be divided into much for one and little or nothing for another; it is "share and share alike" in the allness of completeness.

"In the heart of man a cry;
In the heart of God supply."

There is no good that God can supply from his inherent perfection that is withholden from man when he realizes that in the mind of God it is *already* freely given—"Your Father knoweth that ye have need of these things," and the only requirement is man's conviction that it is so.

Good sense, a sensing of The Good, relates us directly to the Infinite, All-wise, All-Powerful Intelligence which knows no failure, no limitation, no "sense" of division, or loss, or lack. The one sense really "common" to all manifested beings is in truth God-sense, the faith and certitude of infinitude itself in its power to accomplish, and is in no sense extra-ordinary. "Behold, I am Jehovah, the God of all flesh: Is there anything too hard for me?"

It is "good" sense, and should be "common" sense to talk, to think, to see, to be, one with the Great Giver; to declare in season and out of season the reality of established goodness even in the midst of seeming opposites.

Every declaration of Truth vitalizes some thought

center that has heretofore registered a belief in weakness or pain or evil. This hastens the time of restoration to normality, which is in truth the realization which Jesus had in its fullness, of *unity* with "The Father."

An evidence, then, of the mind common to God and man, the evidence of good sense, is first of all the habit of optimistic thought and action. Pessimism is always destructive in its tendency, always weakening in its effects. The optimist builds his enduring house of faith from the materials the pessimist has discarded as unfit, laying sure foundations with the very stone that the builders rejected.

The optimist is God-conscious; he believes positively in good; he interprets his surroundings in the light of his beliefs; he instills into his daily life the quality of his own mind; he colors events with the pigment of his own eyes, and so finds his world good, and beautiful, and true.

The pessimist believes in negations; speaks often of "necessary evils;" "views with alarm" world-policies, governments, and people; spills *black* from the dark fountain of his perverted imagination over all he contacts, and the devil of his belief roams the world "seeking whom he may devour," and finding many!

The old saw, "Is life worth living?" was once wittily answered, "It depends upon the *liver!*" The pessimist has what we term a "bilious" temperament, but what gives his liver that excess of bile? His habit of thought, nothing else. The worth of life is contingent upon the state of mind of the liver, and that state of mind can be controlled and re-modeled by persistent right thinking.

"To replace is to conquer." To weed out, or to displace, the negative thought by the positive; to plant good seed where weedy growths have flourished; to cultivate intensively man's kingdom of the mind, is the work of life, the "business" on which man was sent into the world.

We would not have the shallow optimism that refuses to face the apparent ills of life squarely and fairly, but the kind that knows that shadows are not the real thing, that they must, in the very nature of their

being, change and be dissipated, transmuted to something better, when light is introduced.

True optimism, the first plank in the platform of that right thinking which is good sense, is knowing that *in the midst* of any seemingly adverse conditions waits the delivering power; that everything that seems to test our faith is an *opportunity* to demonstrate that Almighty power. Knowing this, we can go happily to work in conjunction with that power, and not in futile opposition to it. "Of what shall I be afraid," then?

Optimism is a belief in the good as *true*, with the resultant faith that acts on belief, even though it seems to walk through the valley of the shadow, and *fear no evil.* It believes in the joy of life; that every day is veritably a new day; that, as Edison said, "No man is too old to begin again!" that if we seek *till we find* the Kingdom of Heaven within us, we shall so radiate joy and harmony, health and prosperity, that all the outer symbols of this inner assurance will be attracted irresistibly to us, until our world smiles back at us in joy and health and prosperity. God *is* in his heaven within, and the instant we realize this, *all's right* with our world.

As a little child, in the presence of danger slips his hand into his father's and smilingly says, "Father'll take care of me!"—so we, children of a larger growth, trust ourselves to the fathering of the Universal Intelligence. We cast our burdens and our "problems" on that Almighty One within us, and *know* that we are taken care of and provided for. We have faith to believe that back of every cloud the sun still shines; that the seed planted will come up; that after the night, however dark, however filled with weeping, the day dawns and the shadows flee away. This is optimism based on Principle, *i. e.*, belief in God as Omnipresent Love, Power, Wisdom, and Goodness.

So believing, it is good sense to declare that all negations, evil, sin, sorrow, sickness, poverty, death, are shadows only. They are appearances, not realities at all; just perverted thoughts that must be redeemed. They have no place in the Divine Plan, no permanency, no basis in Truth.

Good sense knows that Love is the governing law

of the universe, whatever seeming there may be to the contrary. Good sense knows that indigence is a result which we inadvertently bring about by our false beliefs.

Optimism is a rooted faith in the everlastingness of Good and its immanence. Good sense is acting on this belief. Real success includes freedom from debt. It is health, happiness, wisdom, the right perspective on life, the lifting of the inner vision to the mountain tops of perception from whence comes all good, and the sure sensing of the underlying and immutable arms of goodness which cradle the race through all time. Good sense is the *awareness* of God present all the time and everywhere, here and now, tomorrow, next month, next year, through all eternity.

Jesus of Nazareth is the Great Example or exemplifier of this constant sense of God present. He proclaimed not the things that seem to be, but those which truly *are*, the eternal verities which lift their peaks against the horizon and evermore announce *attainable* truths to those still dwelling on the levels of existence. We manifest "Good Sense" when we follow his footsteps!

EDITORIAL NOTE—This is the first article of a series of six by Ethelind Lord Campion, which will be published in consecutive order in Unity Magazine. The author has written the six articles under the grand title of "The Royal Road," and has referred to the group as the "Six Cardinal Steps Toward the Attainment of That True Success Which is Eternal and not Temporal."

Religion is oneness with God; the harmony of man's nature with God's nature; the attuning of all the notes in man with the perfect music in heaven. Religion is the oneness of man's manifold nature with God's manifold nature; and he who is religious knows God with all his heart, with all his mind, with all his understanding, and with all his soul.—*Canon Barnett.*

"Love of God, so pure and changeless;
Life of God, so rich and free;
Grace of God, so full and boundless;
Magnify them All in me!"

ANSWERING OUR OWN PRAYERS

GEORGE CROUCH

"Faith is the substance of things hoped for, the evidence of things not seen."

MANY people imagine, because they cannot see in the dark, that there is no light there, yet there is no such a state as darkness, or a condition of being without light. Darkness does not exist. It is only because human beings are able to respond to the vibratory waves of white light and not to other waves of light that they say darkness exists for them. Owls, cats, mice, and other animals are able to see in darkness because they respond to waves of light to which human beings cannot.

It would be equally untrue to say that no sounds exist except those heard by man. If man heard all the noises constantly surrounding him, he would go mad. If man's ears were as sensitive to sound as the microphone, a fly walking over a flat surface would sound like the rumble of heavy artillery. Man cannot respond to the waves of sound of thousands of things close to him and about him constantly. It is not wise that he should do so. The whole gamut of the senses is crude, unreliable, and undependable. It is not safe for man to decide anything by sight, hearing, taste, smell, or touch alone. If he does, he may be quite wrong in his conclusion.

Nevertheless man can know without trusting to his senses the most wonderful things of God. "Faith is the substance of things hoped for, the evidence of things not seen." This evidence of things not seen may be tested as surely as when, by putting the hands before the fire, man's sense informs him that he is being warmed. Man's failure to receive answers to his prayers is due to himself. The "Answering of our own prayers" is and can be the only way between God and man.

God does not seek any man to do him good, to

make him healthy, prosperous, or happy. God does not seek any nation, or any special body of people. Man must seek God; "enquire of him." Man must arrive at the conclusion of expecting his prayers to be answered. God seeks the man who is seeking him. If man neglects to seek, he will surely not find. God is unvariable, unchangeable, and undeviating to all his creations.

Imagine a being so powerful who gives, grants, and radiates health, prosperity, life, wisdom, truth, and goodness freely, lovingly, abundantly to all men regardless of class, race, or creed on the condition that "without me [God] ye can do nothing," "with me ye can do all things." Here are the illimitable, exhaustless waves streaming, pouring health, prosperity, life, wisdom, truth and goodness, all coming from God, surrounding, enveloping, and permeating man in every direction. Here, just now, in every part of our world these waves from God are about us. We cannot see or hear them, and like light and sound, we do not vibrate to them. We are dense to their influence, and to the wonderful power they afford us to use. God does not seek you, but he has placed at your disposal these spiritual waves emanating from himself for your use and the use of all men. Man needs to seek God and to use the power he has placed so freely for man to make his own.

The secret of obtaining this power, the way to answer your own prayers, is to take your mind off self and to fix your thoughts on God. You, man, alone, are nothing. You are a nonentity. You are a bundle of inconsistent vapourings. You are like a reed blown and bent by every fluctuating circumstance. Without God you are nothing.

Put your thoughts on God in everything you do, in everything you say, in every effort of the mind. If you do this and expect your prayers to be answered, they will be answered. They must be answered, because my "mind is stayed on thee," "I trusted in thee," "So shall my word be that goeth forth out of my mouth—it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things

whereunto I sent it." Expect your prayers to be answered. Don't pray and then go and put your faith and trust in what you see, hear, and feel. You will fail if you do so, and your prayers are wasted efforts. All things are possible with God, and he is waiting the opportunity of using you as an instrument of his power when you are ready to receive the power. God delights to work through man.

No man can do anything,—this applies to the commonest and most simple detail of life,—except by the power of God. These so called common and simple things are so unimportant to us that we forget that we breathe, eat, and walk by this power and no other. Get the habit of thinking of God in these daily items, then you will expand and become the full man, able to do more abundantly than you can ask or think.

There is no other solution for answering your own prayers. There is no other way into the fold. All other ways are those of thieves and robbers who must eventually come to God and seek God in his way. When you have sought and found *the Way* you will have the evidence of things not seen, you will simply know. Neither principalities, powers, things present, nor things to come can alter or affect your knowledge. You will answer your own prayers. "Acquaint now thyself with him." Wait patiently on him, and he will give thee thy heart's desire.

We must constantly blend our mind with Infinite Mind, strive to live purely, nobly, kindly, helpfully, self-forgetfully, in the common duties and daily fractions of ordinary life.—*Sunshine Bulletin.*

We believe that heaven lies latent in the present as the full-formed flower in the bud of spring; that heaven will be but the perfection and full unveiling of the glory of earth.—*Hugh Macmillan.*

All of life should be full of the unsuppressed mirth and joy of gratitude.—*Robert Speer.*

MEDITATIONS

Etta D. Gant

As the Bible was written by man, and at a time when no punctuation was used, many errors are conceded and it is possible that the statement, "The only begotten Son of God," was innocently transposed, and should read: "The Son, begotten only of God, or Good." No evil thought had part in his creation. Christ is a Son only of God.

* * * * *

It has been said that if all the things that Jesus said and did had been written, the world could not contain all the books; hence, we conclude, that the things which *were* written must have been very condensed and contracted, and are made clearer by certain elaborations.

Our basic statement relative to man's creation, "God created man in his own image," is more understandable if written, "God created man in his own imagination, to be like him." Man is continually in the making, or developing to that state of perfection in which he shall be as perfect as God, whom he is to manifest and express. Everything is first created in the imagination and grows to be the fulfillment of the picture in the mind. Is this not a more logical way to describe the creation of man, first in the imagination of God, then in the manifestation as the fulfillment of the picture? The artist creates his picture in the mind and builds it in substance according to the complete image in his mind. God's idea of man was perfect in the beginning, but man is still growing to fulfill that idea.

* * * * *

Christ means Savior. Jesus was a man and became our Christ by bringing to us a knowledge of the Truth which saves—saves from bondage to fear, sin, sickness, and death; and sets us free by revealing the Truth that we are *all* Sons of God *now*, and need not wait to receive the benefits of our heritage. He understood the laws of heaven, or the laws that would maintain a per-

fect state of harmony when exercised righteously. The kingdom of heaven is a state of harmony maintained by right use of Divine laws, and may be entered into now. This is the Truth Jesus tried to bring to man's comprehension, the which, when established in consciousness saves from further fear and trouble; and thus Jesus *is* our Christ, our Savior.

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Every Spiritual law, or process in the unseen, may be illustrated in the known realm of so-called matter. The process of creating from the Universal Substance may be illustrated by spirits of camphor. The spirits is a perfect fluid and it would seem that to pour water into it a lighter fluid would be obtained; but, instead, we get a solid and a fluid; so Universal Substance seems to be the rarest ether, but if the desire vibration is carried into it by the faith current we get visible solid manifestation. We cannot say at just what point aggregation of atoms form the new creation, but we know that in making room for it, the thing we desired is brought into expression. The one thing needful is to remember that it is *faith* that turns on the current of production.

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"Jehovah inhabiteth the praises of Israel." Jehovah is God, and God is power. By this reduction we can understand better how Jehovah inhabits praise. There must be power of God or good, in the vibration generated by praise. Each peculiar emotion has its own measure, or law of vibration, which produces works accordingly. The vibration created by the impulse or emotion in praise, is filled with a magnetic power drawing only good.

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"Show me your faith by your works." "Faith without works is dead." Many of our best scholars err in trying to make explanation and application of the above sentences, because they fail to consider the simple grammatical analysis of them.

"Works" is a noun and carries no suggestion of activity. Works is that which faith produces. Faith is the active agent producing the works. Jesus meant

that if we come to him claiming to have faith, yet have nothing to prove it—no works, no results—that our claim is false, for faith is a creative power, certain and unfailing, whenever exercised.

If we mix soda and vinegar we get an effervescent condition resulting from the chemicalization, and if there is no effervescing, we know that one, or both chemicals are dead, for the law is fixed and sure regarding their contact. If we say we send faith into the Universal Ether and receive no answer, *i. e.*, works, or results, we know that *faith* is dead, for Universal Substance cannot be dead and the law regarding the action of faith upon Substance is just as fixed and sure as any law of chemistry. "According to your faith be it unto you."

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Jesus said, "Father forgive them for they know not what they do." This does not mean that the sinner was unconscious of his act, but that he could not know the consequence—the far-reaching effect of it. He could not know the harvest for which he was sowing, nor that he himself must reap it. Leniency on account of ignorance was Jesus' plea, and his prayer reaches to you and me. When we awake to our sin through understanding its effect, we know we would not have committed it. The choice was ours again. In the moment of such decision, we become our own judge, pronouncing sentence upon the act, and pardon for our penitent self, and we know that God, the good in us, has forgiven by the quiet peace that fills our consciousness. It is then we are forgiven.

Cease your suggestion of bad results. Suggest to yourself an opportunity in every difficulty. Do not allow feeling to get the mastery over you. Control your own physical states by the use of right auto-suggestions. You can do wonders in this line, if you will. In everything see the soul's opportunity to become master of its environments and the conditions of its body. —*A. P. Barton, in "Washington News Letter."*

"True religion is not a theory, it is a practice, it is not a creed—it is Life."

BIBLE STUDY

Interpretation of Genesis 3:13-19 R. V. ..Its Application In Individual Consciousness.

13. *And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.*

The voice of Jehovah God is the accusing conscience or the still, small voice of man's spiritual or higher nature. The affections and desires of the soul or feminine quality (the woman) in man causes him to give way to his feelings without first consulting the wisdom (man) side of his being. The "woman," the gift of Jehovah God to man (soul quality which man has built through his inherent God power), does not suppress the desire for expression, for it is through the soul that higher, finer aspirations come.

14. *And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:*

As a result of the action that takes place in consciousness when there is a union of life and substance, man gains knowledge that sensation is not true expression. Although the higher self of man puts the senses (serpent) beneath his feet, if not entirely eliminated from the consciousness, adverse activity will continue to express in ways that lead man into sense consciousness, which expression is lower than the animals. It has not the virtue of cattle (natural life activities in the organism), or beasts of the field (unknown or untrained powers that work independent of the conscious mind).

15. *And I will put enmity between thee and the woman, and between thy seed and his seed: he shall bruise thy head, and thou shalt bruise his heel.*

Separation of the life and substance in the body from the superconsciousness is resisted by the woman (Divine feminine); the intuitive side of the soul knows better than to give up entirely to sense consciousness. In the head, one may see Truth and Purity, but in the

subconsciousness (the heel) are ideas that connect one with the serpent consciousness (that activity of wisdom which is less than Divine Principle).

16. *Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

The love and feeling side of man's being is torn with pain in striving to bring forth spiritual thoughts while the subconscious is bound by conditions of sense. This divided state of mind in man causes the inharmonious experiences which come to him in his unfoldment in Truth.

Feelings must be ruled by Wisdom. The Christ Mind must be put on in Wisdom and Love, that the whole man may be lifted up in true spiritual expression.

17, 18. *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*

It is hard work for man to develop spiritually while he in any way binds himself to material conditions. The limitation of man working under his adverse will is a necessary precaution, for should he be allowed to use the Divine Law in his unrighteousness, the spiritual pattern would be lost sight of, and the perfect man never manifest.

19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

So long as man is in Adam consciousness, he "materializes" substance, and lives in hard conditions. When man's thoughts, conscious and subconscious, are harmonized with Divine Ideas, and his will made one with Divine Will, he will form direct from Spirit Substance that which he proclaims. His creations will no longer be "material" and cursed to return to "dust," but will show forth the perfection of Christ,—the Creation which God pronounced good, and very good.

"IN GOD WE TRUST"

"There is only One Presence and One Power in the Universe—the Good Omnipotent." "In God we trust."

"Our Lord Jesus Christ is One with God, Our Father, everywhere present, and in us all and through us all and above us all. In God we trust."

"Through Our Lord Jesus Christ we are one with Our Father. In God we trust."

"God is Spirit, everywhere present, without beginning and without ending; therefore the whole Universe is in God, and God is in all and through all and above all, for there is no separateness in God, for God is Absolute Unity. In God we trust."

"Not the will of the flesh, nor the will of man, but the will of God be done, always." "In God we trust."

"We are all children of God; we all live, move and have our being in God and in his very Substance, and it supplies us with all our needs, always; therefore, let us all give loving thanks, praise and blessings unto the All-Good, All-Loving, All-Providing Father, for all his good and perfect gifts, for all his wonderful good and for all his blessings, always. All One. God is Love. In God we trust."

"There is no separateness; we are all one unit in God, our Father."

"*In God We Trust.*"

[AUTHOR'S NOTE—I am holding the above statements three times daily and they are very effective; if a large number of individuals will coöperate, a great good will come to all people.—*F. Tomek, Grant's Pass, Oregon.*]

He is the greatest conqueror who has first conquered himself. The first duty in self-mastery is to discover and subdue the menagerie within, to tame and put in absolute subjection the serpents, the lions, tigers, and peacocks of the lower self. To make the mind the obedient and faithful servant that it is designed to be and the body a real abode and not a stumbling block, is the soul's first task.—*Washington News Letter.*

SUNDAY LESSONS by Charles Fillmore

SUNDAY, FEBRUARY 23.

THE NEW BIRTH A REGENERATIVE WORK.—John 3:1-15.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born anew.

8. The wind bloweth where it will, and thou hearest the voice thereof, but thou knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

11. Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

12. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

13. And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth may in him have eternal life.

SILENT PRAYER: *I rejoice that I am born again through Christ-understanding.*

All inheritance has a mental basis. We inherit some states of mind from our ancestors. An inherited religion is a *dark* state, because there is no real under-

standing in it. This is the Nicodemus mentality. He was a Pharisee, and a ruler of the Jews. He represents that Pharisaical side of our mentality which observes the external forms of religion without understanding their real meaning. We accept our inherited religious tendencies without giving any consideration to their origin. In olden times it was considered unfilial, and an evidence of disobedience, for the children to join any other church than that to which their parents belonged. The Jews were especially rigid in the observance of this inherited religion, and they proudly referred to their fathers—Abraham, Isaac and Jacob, who were taught of God.

This ruling tendency of our surface religion is spiritual darkness; so it is represented as coming to Jesus, the spiritual *I Am*, by night. But he is seeking the light, and when we begin to ask the cause of the works of healing, which are being done on every hand by people who believe in the Truth, we are acknowledging that there is evidence of Divine power.

The mere healing of physical ills is not the prime object of the work of the Spirit, but regeneration—a new birth. So Jesus does not give weight to the miracles which impress Nicodemus, but calls his attention to the one vital issue—"Ye must be born anew." The kingdom of God, or mental harmony, from which all healing comes, must be apprehended and made a part of the consciousness in all its parts, before man fulfills his destiny. Thus the outer signs of the inward power are not to be used or looked upon as of supreme importance. A healing industry has been built up in this latter day, and healers are classed with doctors, and the trueness of the science estimated by the healing of fleshly diseases. But this is not the true standard. Physical health is the ultimate of right spiritual relation, but it is possible to patch up the body through mental suggestions, in manner as temporary as drug curing. This is not being born anew of "water and the Spirit."

The two important factors in the new birth process are putting away the old and receiving the new. Water is the natural and familiar symbol of cleansing from moral impurity, sin and all its material filth. The

Spirit is the principle of the new life of harmony, the power from on high that puts both mind and body in divine order.

The Pharisees refused to be baptized by John. They did not consider that they needed the repentance which he demanded. They thought they were good enough to take the high places in the kingdom of God, because of their popularly accepted religious supremacy. Many people refuse to deny their shortcomings—they hold that they are now perfect in Divine Mind, and it is superfluous to deny that which has no existence. But they are still subject to the appetites and passions of mortality, and will continue to be until they are "born again."

Man, "the Son of man," referred to by Jesus, came out of heaven, the spiritual realm within; and he can easily return into that high estate, in fact, he is "in heaven." This Son of man is a great mystery to logically considered standards. He is in sense consciousness, and must be lifted up as Moses lifted up the serpent in the wilderness, yet he is "in heaven." These paradoxical statements can be reconciled only by a proposition like this: Man is like a magnet; his positive pole is in heaven and his negative pole is in sense. The negative pole must be lifted up into a closer unity with the positive pole; then, through the resulting harmony, an eternal life energy will be established. As man now functions, there is a separation between the positive and the negative pole, and this results in dissolution of the body whenever the vibration reaches a certain intensity. Emerson, beholding this broken constitution of man, said, "Behold a God in ruins!"

SUNDAY, MARCH 2.

REDEEMING A SMALL THOUGHT.—Luke 19:1-10.

1. And he entered and was passing through Jericho.

2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.

3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and said

unto him, Zacchæus, make haste, and come down; for today I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

9. And Jesus said unto him, Today is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of man came to seek and to save that which was lost.

SILENT PRAYER: *The justice and righteousness of the Divine Law is now active in all my affairs, and I am at peace.*

The *I Am* illuminated is a great leveler of thought. The low thoughts are raised up and the high thoughts are pulled down. Zacchæus means *pure.*

Thoughts often arrange themselves in the consciousness according to wrong standards. Small thoughts try to elevate themselves upon false foundations. Zacchæus was "little of stature," and the "sycamore" tree here referred to is the fig-mulberry, which produces imitation figs of no value. Such standards are usually fixed by the world, and are reflected into the consciousness of the race from one generation to another. The incident recorded in the text occurred in Jericho, which is "moon city," or the realm of reflected thought.

Zacchæus represents conservation degenerated to avarice. But the methods of avarice are known to all as unjust, and it is under universal condemnation. Zacchæus was a "publican and a sinner, and when Jesus went to lodge with him, "they all murmured."

But the *I Am* must deal fearlessly with all its thoughts and bring them to repentance. "Jesus . . . said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house."

Here again the recognition of good as the central substance of every thought proves itself. The center around which avarice accumulates is *justice.* It starts out with the just thought of getting only its own, but in the reflected world's hurry to get rich, it loses sight of justice and adopts methods which bring it under con-

demnation. When its attention is called to its inner substance of goodness and truth, it springs to its own and cries, "The half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."

The *I Am* puts its seal of approval upon this just resolve with the words of assurance, "Today is salvation come to this house."

SUNDAY, MARCH 9.

A CASE OF ABSENT HEALING.—John 4:43-54.

43. And after the two days he went forth from thence into Galilee.

44. For Jesus himself testified, that a prophet hath no honor in his own country.

45. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46. He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death.

48. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way.

51. And as he was now going down, his servants met him, saying, that his son lived.

52. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

SILENT PRAYER: *I do believe in the power of the Word of God, as spoken by Jesus and given to all men.*

We are gravely told by an orthodox Bible commentator that this healing of the nobleman's son, twenty-five miles away, was a miracle, "a sign and proof that Jesus came from God, and they endorsed his message."

Another commentator, Prof. Green, counted very wise in Bible interpretation, says: "Miracles have been wrought only to authenticate the bearers of supernatural revelation, so when a revelation is really being given, the dull minds of men should be compelled to discern, and attend to it by works so evidently due to divine power as to demonstrate that the speaker must bring a message directly from God." All this in the face of Jesus words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

The fact is that the healing of the nobleman's son is being duplicated every day of the year by modern followers of Jesus' methods. Healing of the nature done by Jesus, and counted "miraculous" by those who do not follow him, is so common nowadays that it is not considered worthy of more than passing comment. On every hand are practitioners of Jesus Christ's healing system, and they have millions of absent patients whom they never see yet heal as effectually as Jesus healed this nobleman's son. The writer of this has similar cases a-plenty every day, and bushels of unsolicited testimonials to the efficacy of the so-called "miraculous" absent healing. The light of Truth is shining today as never before, and all who open their minds to it and relax their bigotry and intolerance, are having demonstrated to them that the same faith that healed the nobleman's son will heal every man's son.

Faith on the part of the patient, or on the part of some one connected with him, is found to be an important factor in absent healing. From what he had seen of Jesus' work the nobleman had faith that his son could be healed, and when Jesus uttered the positive truth, "Go thy way; thy son liveth," he "believed the Word."

It must be admitted, there is a certain element of super-naturalism in this kind of healing, it is so marvelous and so beyond the range of human explanation. How it is done the best of us do not know, but when we reach a certain place in the invisible force that moves the mind, a new and higher energy sweeps through it—the thought is ablaze, and even the spoken words seem alive. When this "Word," or Spiritualized Thought

is sent to a receptive mentality it is conducted from one to another like the sparks of the wireless telegraph flashing through the universal thought-ether that carries the message.

When this "Word" goes from a spiritual center, which Jesus and his disciples represent, it becomes a continuous life-giver to all who *believe* in the spiritual as the source of life. "The words that I have spoken unto you are spirit, and are life." "Heaven and earth shall pass away, but my words shall not pass away."

SUNDAY, MARCH 16.

CLEANSING THE SUBCONSCIOUS—John 2:13-22.

13. And the passover of the Jews was at hand, and Jesus went up to Jerusalem.

14. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15. And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables;

16. And to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.

17. His disciples remembered that it was written, Zeal for thy house shall eat me up.

18. The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

SILENT PRAYER: *My body is the temple of the living God, because I recognize his Spirit dwelling in it.*

It is the nature of thought to repeat itself, and at each repetition it will grow stronger or weaker as it is consciously recognized or ignored by the *I Am*. Thus we can cultivate a good movement of the mind, like breaking away from some bondage (Egypt), by giving it special affirmation (feast) when it recurs. This was the feast of the Passover that Jesus went up to Jerusalem to attend. When we begin to discipline our minds we always make it a point to "go up" in consciousness,

because in spiritual upliftment we see things clearly and in their right relation.

When we throw the light of the Spirit into the subconscious courts of the body-temple, we find queer and often startling conditions there. One would hardly expect to see butcher stalls and money-changers in a temple built for the worship of God, yet similar conditions exist in all of us below the line of conscious thought.

So our body temple must be cleansed—it is the house of God, and it should be put in order. The first step in this cleansing process is the recognition of its need, and the next the "scourge of small cords." This is the formulated word, or statement of denial. When we deny in general terms we erase or cleanse the whole consciousness, like taking a bath; but secret sins may yet lurk in the inner parts. The words that reach these hidden errors are not great ones, like "I am one with Almightiness; my environment is God," but some *small*, definite statements, that cut into their sensuous, fleshly mentalities like whipcords.

It is necessary to deal with our minds in both the absolute and relative, to get perfect results. In the early morning you may affirm, "All the affairs of my life are under the Law of Justice, and my own comes to me in ways divine," and before noon find yourself searching the papers for advertisements of bargain counters. You have not gone *into* the temple and tipped over the tables and scattered the coin.

Great activity in religious *forms* of worship eats up the truly spiritual. When we get very zealous in observing the *rites* of the church we are apt to forget the church itself, which is Christ.

That this lesson refers to the body is clearly stated in verse 21, "But he spake of the temple of his body." The "sign" that man has mastered his mind is his ability to preserve his body from destruction. So long as our bodies show "signs" of decay it is evident that we have not cast out of the inner realms those thought-butchers that kill for sacrifice doves and sheep, oxen and goats. The allusion here is to the destructive

thoughts lying deep in the consciousness, at the very issues of life.

The "three days" are the three degrees, or parts, of man's consciousness: spirit, soul, body. When *I Am* has purified and mastered these three, he is in that *dominion* proclaimed for him in the first chapter of Genesis; the Scripture, or Word of God, is fulfilled in him, and his faculties (disciples) recognize and respond to it every time the "lifting up" word (resurrection) is proclaimed.

THE FULLNESS OF JOY

"In thy *presence* is fullness of joy." This should give us the keynote of existence. We expect the joy as the result of what we call "success." We think we can be happy when our purpose is accomplished.

Let us reverse our methods, and expect our "success" as the result of the joyful mind in which we live.

Let us look for the fulfillment of our purpose because of the happiness in which we work. A joyful spirit radiates a clear atmosphere, in which we can see afar; an anxious mind befogs us.

There are no conditions of life where we need be joyless after we have learned life's meaning, and opened our eyes to the presence of the everlasting good in which we live.

Life then becomes a continual feast. Until then we are paupers, even though our poverty is hidden by what the world calls "wealth."

The "rich" have many sorrows. No poverty of any sort can spring from spiritual life. It is *fullness of joy.* —*Charles B. Newcomb, in "All's Right With the World."*

The Self is Spirit, infinitely great, expressing majesty and grace in every infinitesimal idea throughout its creation. Man is without desire or grief, he reflects his Creator in divine completeness and perfect happiness. In eternal stillness he manifests the power of Mind, in perpetual quietness he radiates divine activity.—*Active Service.*


Let such as love thy salvation say continually, The Lord be magnified.
Trust in the Lord, and he will bring it to pass.

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"Be still and know that I am God."

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It has members everywhere, and helps them in every need of life.

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We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

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Let such as love thy salvation say continually, The Lord be magnified.

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Trust in the Lord, and he will bring it to pass.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

REBUILDING THE BODY ACCORDING TO THE CHRIST PATTERN

"Know ye not that your bodies are members of Christ . . . . . temple of the Holy Spirit which is in you, which ye have from God? . . . . . glorify God therefore in your body."

Teeth: We rejoice to know that you are standing firm in your faith and trust in God to make you every whit whole. Even though you have the true concept, and perfect faith, there is still more to be done. Mind and Idea are only two parts of the trinity that is involved in every demonstration. Mind and Idea must be followed by expression. You may be thinking Truth and expecting the manifestation, yet not giving your body due consideration and proper care. Tooth substance is built partly out of the food you take. In order to have perfect teeth you must be sure that you are feeding the body with proper kinds and sufficient amounts of food.

Man cannot live wholly in mental activities and expect perfect manifestation. The mind is the director, and carries the patterns, but these must have modes of expression, and vehicles through which to manifest.

Proper breathing, rest, and occupation, are all factors that enter into body-building. All one's habits of mind and body must tend to construction, life, vigor, spiritual radiation in every department. One cannot be destructive in habits, to one's self, to others, or to the animal world, and expect construction and transformation to be going on in the body.

* * * * *

Eyes and Ears: Depending upon personal help, desiring approval of others, seeking satisfaction of soul

in material things, searching in intellectual realms for that which comes only from the very depths of soul consciousness turns you away from Spirit and shuts your eyes to the light of Truth. Ages of doing this would produce the condition of sightless eyes. This may be the form of selfishness that has caused the inharmony in your eyes and ears.

The Unity people learn very early in their study of Truth that each one has ever with him the One and Only Teacher who was promised by Jesus Christ, even the Spirit of Truth.

Students of Practical Christianity are taught to seek light and help from the Spirit within, rather than to follow the letter of that which is given them by teachers. They make the best progress who let go all dependence upon personality or individual teacher's instruction and seek to make conscious unity with the Presence and Power and Wisdom of God within. Companionship and instruction of teachers is helpful only as it points the student to his own indwelling Lord, in whom is all real strength and wisdom and healing virtue.

Spiritual things are spiritually discerned. Desire for God opens the mind to God, and so the sincere desire for spiritual unfoldment leads to this unfoldment. It is a spiritual process, and no person, place, thing, nor circumstance can keep an individual from experiencing it when he makes it the one supreme desire and aim in life. Teachers may be a help, but they are not absolutely essential.

Turn from intellectual searching and cultivate an inward trend of mind; establish trust and faith in the Spirit of Truth, and you will know Truth, have the inner consciousness of it, and prove to yourself its all sufficient power to meet your every need, and to give you complete satisfaction and wholeness. These words will be of no lasting good to you unless you believe them and act upon them. They are the Divine Message the Spirit is giving, and the blessing of the Spirit is in their application.

Now, may the I Am of you work mightily with the abundance of pure Life and Substance and Intelligence and Love which are your birthright, to the upbuilding

and perfecting of your body-temple. Keep the vision of the Christ before your mind's eye, and know that the image is coming into manifestation in you. In the name of Jesus Christ.

* * * * *

Perfect Vision: The healing power of God through the Jesus Christ consciousness is unlimited. This healing power is yours for the taking. Jesus Christ came that man might demonstrate complete salvation, and man's faith in and understanding of the Law of Being enables him to make this demonstration.

The Law of the Spirit of Life in Christ Jesus is perfect, transcending the law of "Karma," or cause and effect. Those who awake to their Christ selves, and lay hold of the saving grace of Jesus Christ, have within them a power that overcomes "Karma," blots out the results of past ignorance and sin. This teaching and demonstration of the unlimited healing power and forgiving love of God was the greatest thing that Jesus Christ gave to man, and we need only to recognize it and joyously claim it to receive its benefits.

You can completely renew and transform every part of your body. The body is made up of the manifestations of thought substance; therefore changes of thought must produce changes in manifestation. There is no limit to these changes. When a change in mind, conscious or subconscious (for all conscious thinking becomes subconscious), is effected, the change in bodily expression takes place. This is an absolute law, therefore, beyond "Karma." "Karma" is the effect of a thought cause and as the thinking originated with the I Am in man it can be adjusted from that standpoint. As Jesus said, "man hath power on earth to forgive sins."

Inequality of vision is usually caused by a too great activity of the Will. Your unequal vision and nearsightedness is perhaps the result of past willfulness. It may be that your coming into Theosophy was the activity of the law counteracting this subconscious willfulness, through a certain form of patience which the Theosophist sometimes has, to a fault. In fact, this too great willingness to sit by and wait for the natural

causes and effects to work out in one's life has a tendency to put off one's salvation.

Whatever the cause of inharmony or imperfection, the remedy is right at hand, because all things are possible with God. This remedy is the realization of our freedom in Christ, and the knowledge that through Christ in us the Will of God is done. Take a thought like this into the Silence:

"Not my will, but thine be done. Love and Wisdom are unified and harmonized in me, and my eyes see with the sight of the Spirit."

The Christ consciousness is the full realization of the Truth of Being, the inner knowledge that man is the perfect Son of God. We take it that you mean *spiritual quickening* when you refer to "the first Initiation." Man does not come into the full understanding of his Christ Self when he is first conscious of spiritual quickening. But the Grace of God and his faith heals and protects him while he is putting on Christ.

* * * * *

I have been studying your literature now for over two years and have learned to demonstrate health, wealth, and happiness, at least have made a good start. Now, the only thing I don't seem to be able to overcome is my personal appearance. I am fifty-four years young. My hair is white and my face yellow and wrinkled, but I don't feel a bit like I look. I want to look happy and pleasing to others and thus demonstrate that I am one with Divine Spirit and in this way help others. As it is, I hesitate to speak of my great happiness because I do not look it. May I ask your prayers for my personal appearance? I also do not understand why the body recovers only partially from an illness if it is renewed once a year.

You have been two years in the study of the Truth, and you wish your body to manifest the renewing power of the Spirit. You have been for years under the old error thought of, and belief in, age, and we wonder if you have even yet taken the Truth consciously into your body. However, it may take some time and persistent work in your body to erase from its cells the effects of the old ideas and to establish the ever-renewing and ever-unfolding life and youth of the Spirit in their place. Please see the article we have marked in the inclosed

booklet, "Points For Overcomers No. 3." Then study the first article in the booklet, "Inquiries Answered," and the whole of "Attaining Eternal Life," and put into daily practice these very helpful suggestions. Deny from your body-consciousness all old, error, limited thoughts, and establish in their place, through your spoken Word, the wholeness and life and perfection that you desire to see manifest. One must really believe in the redemption of the body in order to do effectual and lasting work in it.

Do not hesitate to declare the Truth to yourself and to others regardless of appearances.

The booklet, "Attaining Eternal Life," will give you an idea regarding the complete healing of the body and what this involves. It is because the old ideas of age, disease, and death, have never been erased from the body-consciousness through denial, and the Truth, life, youth, wholeness, and perfection of Spirit, established in the very cells of the organism, that persons continue to manifest imperfections in spite of the fact that they are constantly being renewed. "As he thinketh in his heart, so is he." From the established beliefs of the heart or subconscious mind, the cells of the body, which are intelligent, receive the pictures which they continually reprint and bring forth in the outer. Complete and lasting healing takes in the regeneration of the whole man. This includes the lifting up and spiritualizing of the body; the unification of Spirit, soul, and body, in Christ, thus redeeming the body from death—the grave—and saving the entire man alive and blameless.

Very few persons really believe this Truth. Fewer still of those who assent to it in their conscious minds, take up faithfully and practice the Truth that makes free. We teach "regeneration" but mortal man is full of questions and excuses as to why he should not take it up. However, people are coming more and more to the place where they see that this is the Truth, that it is necessary that they lay hold of it today, and they are gradually entering into it; consequently they are realizing and demonstrating good beyond what they had deemed possible for man here and now.

CONTEST LETTERS

Continued from last month.

MRS. W. J. HORGAN, *518 W. Cedar St., Deming, New Mexico.*

I have been a reader of Unity Magazine for over a year. I wish to tell you of my experiences, benefits, and healing, since studying and applying Practical Christianity.

Through heavy work, I had sprained some of the internal muscles. The injury gave me great pain, and my body became swollen. I found it necessary to wear an abdominal supporter. I had all I could do with the help of my supporter to manage my house work, and I would have to go to bed if I left it off, the pain was so great. I wore first one supporter, then another, but I was still much swollen and in pain. I had to be very careful in order to get along; it hurt me to ride in any kind of a vehicle, so I always walked.

One day a friend gave my husband a Unity Magazine, and I read it through. I sent a subscription for this magazine in 1917. Later, I sent for "Christian Healing" and "Lessons in Truth." The books came; as I opened "Christian Healing" the still, small voice of the Holy Spirit said, "You need never put your supporter on again." I have not worn it from that time, over a year ago, and the pain and swelling are all gone.

I began to pray and treat myself for protruding piles and bowel trouble which I had suffered from for over twenty-seven years. I quit drinking coffee; I eat very little meat, and I take no medicine. Piles are cured, and bowels have moved once or twice daily for the last year. I feel much stronger and better than when I took medicines.

I had to wear glasses for more than seven years; they bothered me a great deal, so I began to pray and treat my eyes; I left off my glasses more than a year ago, and my eyes have been strong and well. I am a new creature in Christ Jesus. Praise his holy Name.

H. P. CRANDELL, *Anthony, Florida.*

To tell all the good Unity literature has done for me would require volumes. I love its teachings and its teachers and most of all, I love the Christ of God that its teachers have pointed me to. Glory to God in the highest, peace on earth, good-will to every man and every created thing.

On receiving my Unity Magazine each month, I turn

to the table of contents to see what is in the magazine, and by whom. Then I start out to take in all that I can hold at the first sitting. After I have gone through it in this way, I generally return to the Sunday Lessons, and get the Spirit of Truth that is pointed out to me in them. I am greatly benefited by all the different departments of the magazine.

The light and understanding I have obtained by the study of Truth, as taught by the Correspondence School, is wonderful. On one occasion when I was at work on the second lesson, "Healing," of Part One, I had a good demonstration. I had been suffering with a severe attack of asthma, and one day while at work in the field, my heart began beating at a great rate, and seemed as though it would jump out of my body. My wife, standing at some distance, could see and hear it. I commenced to grow very weak and was compelled to go to the house. I tried to realize health. A thrill of love surged through me; the trouble began to leave, and the heart resumed its normal action. In some way I try to make every day a day of demonstration over the adverse consciousness. This is just a part of what I have gained in the study of Truth through the Correspondence School, for time and space forbid the relation of every thing received from it.

The Class Thought in Unity Magazine makes strong my faith in the reality that I am one with Good, or God.

I get a great amount of good from the "Extracts from Letters," written by Silent Unity to those who have asked for help; it always fires my soul with greater zeal to read the letters of healing and prosperity by the patients to the Silent Unity department.

Now for a trip through Weekly Unity. I make its teachings my daily food for thought. "The Ten O'Clock Silence" I am doing my best to make practical in my daily living; at home or in the field. I observe the Silence at that hour, and I feel that I have lost something if I fail to give a few thoughts in sacred communion with my Father.

"Things to be Remembered" are my daily meditations. They point me to the Christ within, my hope of glory. They help me to expand my consciousness, to become open and more receptive to the Truth. In this way peace and harmony are given me.

The "Responsive Service" I study in connection with the Sunday Lessons in Unity Magazine. I love its silent thoughts.

"Notes From the Field" tell me who my dear friends

are, where they are at work, and in which branch of the Father's business they are engaged.

The "Unity Good Words Club" is a department of the Weekly Unity that has been of unspeakable good in my life. It is always a constant reminder to me. If I have said or thought a word that was not true or good, the Spirit back of the U. G. W. C. always reminds me of my mistake. If I am not receptive at the time of the act, it will come in at the time I do become receptive to its presence.

Last, but not least, is the Vegetarian part of Weekly Unity. In connection with the merciful nature of vegetarianism, I wish to relate a demonstration. Some years ago, when living in Idaho, we were troubled a great deal with the ground squirrel, which is very destructive to crops. On their first appearance in the spring, I would make it a point to get rid of them. But as the Truth began to come forth in me, I resolved one spring to give the little squirrel the freedom of life, so far as I was concerned. I was reminded by members of the family, also by my neighbors, that if I did not do something with those squirrels they would destroy my crops. But I stood firm in my resolution, and the results were that I harvested the largest crops that had been taken from the farm up to that date.

"Lessons in Truth" and "Christian Healing" are two of the greatest books that I have ever read, or studied. The Bible and God were partially a blank to me until I took up the study of these books. "Lessons in Truth" acquaints us with the Father, and makes us feel and know his omnipresent Life, Substance, Power, Love, Wisdom and Strength. "Christian Healing" gives us the Truth; it shows us how to apply the Word of Truth rightly, that we may get the best results. "Temple Talks" are full of inspiration, and have been a comfort and help to me in time of need. I am sure that if all who are seeking for light would give some of their time to the study of these books, they could grasp a better understanding of Christ Jesus. Since I began to study and apply their lessons I have been made prosperous, spiritually, physically, and financially. I realize that my mission is to manifest God, and be about my Father's business every day.

All the books and tracts have given me much benefit. I consider them all one, as we are all one in the great Universal Cause. I can only give you a sketch here and there, for the Truth which your writings reveal is inexhaustible. To the writers and teachers, each and every one, I can only say, God bless you. I know that you are receptive mag-

nets, to draw into manifestation his harmonizing, unifying presence.

I just live, and praise, and give thanks to Almighty God, that the Source from which I draw is inexhaustible. I can keep right on radiating Love to the whole of creation. I read all that comes from Unity School of Christianity and pronounce it good, and very good.

I see that you have two subscribers who have paid one hundred years in advance. I think it is a very good idea. I have renewed this month for the following year. You will find enclosed my check for $99.00, for which please extend my subscription for Unity Magazine to July, 2018. I would be glad to hear of others following. I am ever yours in the fellowship of the Spirit, the consciousness of his indwelling presence.

EDITH VAUGHAN MICHAUX, *1420 E. Ocean Avenue, Long Beach, Cal.*

I have spent five years in the Metaphysical and Truth circles of Los Angeles, a city known for its freedom and diversity of thought. I have read and studied countless publications. All claim to be spiritual food, but "the proof of the pudding is in the eating thereof." Many of these are nourishing, easily assimilated, life-sustaining, but there are those which are indigestible, adulterated, imitations —rank poisons. Happy the student who has learned to discriminate; happier he who has settled down to the safe and satisfying diet of the milk and honey of the Word of Truth.

Publications come and publications go; only those stand which have a strong foundation; only those endure which are woven of the fabric of Truth; only those circulate far and wide which are alive and virile; those speak the loudest which are the simplest. Unity fulfills these essentials, and therefore will endure.

I have seen Unity Magazine in strange pockets, in Christian Science homes, in dental offices, on ministers' study tables, in physicians' waiting rooms, on desks in business offices, hugged to the breasts of some who do not know the meaning of its name, but who respond impulsively to its nature as one true note chords with another. I have heard more than once, in reply to the question, "What is your religious belief?" "Oh, I'm just a-a-*Unity*."

I have officiated at book tables, and have seen the pile of Unity Magazines melt away first—always selling ten to one of any other magazine or book. Unity Magazine is

read; it is loved. I have seen the last dime in a shabby purse given eagerly for it. I have known of it entering troubled, inharmonious households and setting up a new radiation. I, myself, have sent it forth as Noah did the dove scarcely hoping it would find a place for the sole of its foot, and lo, it would return, bearing the olive leaf. I have heard much testimony like this: "In the stress of the moment I had almost forgotten my Truth, and I was upset and cross, but when the postman handed me Unity Magazine and I sat down and looked it over and read a few testimonials, the sweetest peace and joy came over me. Why, I couldn't keep house without it!"

The name Unity was chosen by inspiration, for the magazine finds the note of union in all persons and in all beliefs. Its genius is nothing more nor less than the Spirit which is in all, but which is only discovered and amalgamated by Spirit.

Paths to Truth are like those up a mountain side; they are wide and divergent only at the base. The nearer the top, the narrower the way. At the apex is union. Hence a magazine, in order to be welcome everywhere and helpful anywhere, one which does not provoke differences but unites similarities, must carry enfolded in its pages as the rose carries its perfume, the living, breathing Spirit of God. "By their fruits ye shall know them." Bless you.

One Who Dwelt in Darkness

I send forth faith, hope and love to those who feel hopeless with nervous suffering—hopeless from days and months, perhaps years of fighting and striving to regain health. I ask you to hold on with determination to Unity teaching until the Light comes, even though, in your present state, you see no advance; even though the despair of illness and the evil impressions of discordant nerve centers seem to completely overcome your mind and fill it with shadows and fear; "let not your heart be troubled." Continue to center your thought, with all the power you can summon, upon the words and affirmations that carry messages of light. Be of good courage. The Truth of God will eventually flood your soul.

It is now two years since I first heard of Unity. I was in a sanitarium for nervous diseases. I had been suffering with spinal trouble for ten years, often bedfast for months. I have been at various hospitals and under the care and treatment of at least twenty nerve specialists. During these years I held frantically to hope, in the darkness of mental

torture. I fought my nervous sensations and thus unknowingly fastened them fixedly upon my body. Let me say that if the reader has known something of such a struggle, may he or she take heart and "only believe." All things are possible with God.

I was given copies of Weekly and monthly Unity to read. At that time I was not able to read the articles completely, as my whole nervous system was a wreck; but the Truth appealed to me, and hope held out her arms to me. Faith and Love led me on.

I subscribed for the monthly Unity, and no child ever looked forward to a mother's letters with greater eagerness and trust than did I to each new magazine. It truly seemed each time as if the message given was for my particular need and condition.

If someone is helped to overcome through knowing of my experiences, I have not endured in vain. I know how such cases are sometimes misjudged and misunderstood by loved ones, even when the sufferer is making every possible effort to help himself. There is One who always understands. Go within and praise him silently. Cease to blame yourself and others. Let the past drop out. Praise, praise, praise! Praise, even the parts of yourself that give you the most trouble. Love them. The secret of recovery is in acknowledging good. I made it a habit of acknowledging God in all my ways. To cleanse and purify and heal, I thanked and praised my Lord for pure, shining Substance. To overcome the idea and fear of continued exhaustion, I cultivated the thought of my ever available supply. My Unity friends have been very patient with me. I thank them for this patience. Last year I was improving and greatly encouraged, although in bed most of the time. This year I am enjoying life. I live on a farm and I love everything that grows. I am able to do a part of the house work and a part of the gardening. I am alive where before I seemed dead. I was dumb to the beauties of earth and sky, and now everything speaks to me.

I am indeed thankful that God gave me Unity literature. I was brought up in a Christian home and in the church; I knew the Bible from childhood, but I learned through Unity teaching how to use it for practical needs. Besides reading Unity monthly, I was helped by studying "Lessons in Truth" and by the beautiful lessons in "Practice of the Presence," "Finding the Christ in Ourselves," "Trusting and Resting," "All Sufficiency in All Things" and the many splendid leaflets sent me from time to time.

I have long looked forward to this time when the way would be open for me to tell others about my healing. I am only a beginner in this new realization. I can see now that what seemed to me great darkness was only a preparation for a greater experience. I am grateful for all. It is a fight to the finish, but a joyful one, when we wear the whole armour of God for a garment.

HEALING

Winchester, Mass.—I wired you for prayers when I cut my eye, and now it is healed. The oculist said an ulcer would probably form, and the eye would be dim, but through your prayers it has been saved. I am grateful for your ministry.—*A. M. G.*

Filter City, Michigan—Soon after writing you for prayers all symptoms of hay fever left me and I have been free ever since. I praise God for his goodness, and Unity for showing me the way.—*Mrs. J. T. B.*

Newark, N. J.—I telegraphed you for prayers for tonsilitis. By evening all the swelling was gone, and I was entirely healed.—*Mrs. A. M.*

Toronto, Ont.—I wrote you for prayers to help me pass a vocal examination. I passed with honors. My voice is improving, and I know it will continue to improve, for I realize it is God's gift.—*M. T.*

Bellows Falls, Vt.—I wrote you for prayers for a friend who had been suffering with a severe pain around her heart. She had been troubled with it for about two years and had consulted many physicians but received no relief. Since writing you I received a letter saying she was healed, and that she was also free from a depressed feeling which she had had for many years. In her behalf I thank you.—*F. S.*

Vancouver, B. C.—Our hearts rejoice over the wonderful change which has taken place in our infant daughter. The day I wrote you for prayers, she began to improve. Today she is the picture of health. Praise the Lord for his wonderful love.—*J. J.*

Beeville, Texas—I wrote you for prayers for my little son, who was very ill from the effects of antitoxin given him for diphtheria. I had no more than received your reply when he began to recover. I thank you and God for restoring him to his usual perfect health.—*Mrs. C. A. H.*

Gridley, Ill.—My daughter now feels secure in the Christ healing and you may discontinue your prayers. She has not been in bed a day since she felt the healing power in answer to our appeal.—*Mrs. B. J. M.*



PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

1919 Behold, all things 1919 are become new

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Unity Magazine one year, in the United States	$1.00
Unity Magazine one year, in Kansas City, Mo.	1.25
Unity Magazine one year, in Canada	1.12
Unity Magazine one year, all foreign countries	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

MOVEMENT OF TEACHERS SENT OUT FROM UNITY SCHOOL OF KANSAS CITY, MO.

Miss Ida M. Mingle concluded a very successful two weeks' course of lectures and class work in Salt Lake City, Utah, on January 12th. Good reports of her work have been received at Unity Headquarters. Many people have heard the teaching of Unity for the first time, and are taking up an active study along these lines. Miss Mingle will return to Kansas City shortly.

Miss Kate M. Nevill completes a course of lectures in Lincoln, Nebraska, January 26th, and already good reports of her work are coming in. After this engagement is completed, Miss Nevill will make a trip South, filling the following engagements: Tulsa, Oklahoma, February 23d (this date not definitely fixed); Fort Worth, Texas, March 16th, and Dallas, Texas, April 7th.

Mr. F. Richard Lynch has returned from a lecture tour through Detroit, Michigan; Columbus, and Cleveland, Ohio, and all of these places give splendid reports of his forceful presentation of the Truth.

METAPHYSICS AND RAW FOOD

Just as this magazine is going to the press, a new book is presented for review. The title is, "Metaphysics and Raw Food," by Stella McDermott, Raw Food Specialist and author of the series of articles which has been running in Weekly Unity. The book contains: The Fundamental Principles of Raw Foods; Their Comparative Nutritive Value; The Divine Laws of Dietetics; Methods of Preparing Raw Foods to Serve; Numerous Menus.

Unity School of Christianity, Kansas City, Mo., will receive orders for "Metaphysics and Raw Food." Price, $1.00.

NOTICE TO CONTRIBUTORS

When sending manuscript to Unity for publication, it would be a real help to the printers if you will have it typewritten. It should be written double-spaced—that is, with about ¼ inch space between lines. Copy should be on paper about 5½x8 inches in size and on one side only.

When telegraphing to Silent Unity for prayers be sure to give your street number. This will enable us to send a return wire if the case requires it.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity. Should sufficient interest grow out of such meetings as to warrant a move for Unity Study Classes, write the Field Lecture Department for suggestions and coöperation:

Mrs. S. Osborne Hardinge, 28 Victoria Square, Clifton, Bristol, England.

Mrs. W. G. Grabel, 1540 Rutledge, Gary, Ind.

Mrs. Howard Woodmansee, Waukon, Iowa.

Miss Laura Doescher, Petaluma, Cal., R.F.D. No. 4, Box 95.

M. Wilkey, 627 Columbia Ave., Springfield, Ill.

Mrs. F. C. Martin, E. 8 Athelma Apts., 78 Grosvenor St., Toronto, Ont., Canada.

Mrs. Charlotte Holmes, Fairview, Okla.

DEPARTMENTS OF THE UNITY SCHOOL

Your Coöperation:

The following suggestions will make our work, your work, more far-reaching and helpful. It will enable us to quickly and correctly fulfill your requests.

Please write or print your full name and address, (including Mrs., Miss or Mr.) plainly at the top of the first sheet of each letter you write. Use the same name each time you write. If you change name or address please tell us in the next letter, giving both new and old name or address.

Write plainly and precisely what you want, and how any money you send is to be used.

Note the different departments and write to each on different sheets. You can enclose all in one envelope.

Silent Unity carries on the healing ministry. Workers are continually on hand to give attention to telephone, telegraph or special delivery messages, and all letters have spiritual attention the day received.

Silent Seventy looks after the distribution of literature.

The Publishing Department handles Subscriptions, Book Orders, Prosperity Banks, and all business pertaining to our publications.

The Editorial Department has charge of all manuscripts submitted for publication in *Unity Magazine*, *Weekly Unity*, *Wee Wisdom* (for children), and the many books and tracts we publish.

The Field Lecture Department arranges for the sending out of teachers and lecturers; also coöperates in the forming of Unity Centers and Study Classes.

The Good Words Club is to help promote the use of positive, helpful words.

The Correspondence School has charge of the instruction through the Unity Correspondence Course.

Remittance should be sent by Money Order, Check or Bank Draft, whenever possible.

In Christian Coöperation,

UNITY SCHOOL OF CHRISTIANITY.

A NEW YEAR'S RESOLVE

I would like to make this suggestion as a help to spread Truth. I have resolved to send a year's subscription to Unity Magazine to a friend, whom I think will be interested in it, every New Year at least. If every reader of Unity Magazine will do this the spreading of true Christianity will be largely increased in the next two or three years. I feel we should all do our part to help poor, struggling, sin-sick humanity.

Let us not be slackers in our duty to do God's work.—*R. M., Esparto, Cal.*

UNITY GOOD WORDS CLUB

"But I say unto you, That every idle word that men shall speak they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12:36-37.

The Good Words Club invites the coöperation of all interested in the uplift and betterment of the race. All present conditions and circumstances of life are the direct result of past words, either mental or audible. The purpose of the Good Words Club is to teach its members the power of the Word, that through the use of right words they may have health, peace, happiness and prosperity. The Club, organized in 1915, has a membership of 11,150 extending to all parts of the world. No specific dues nor fees are attached to membership, the Club being sustained by freewill offerings from members.

The official emblem of the Club bears the symbol

of The Three Wise Monkeys. The pin is in gold and blue enamel with the words, "Speak no evil," and "G. W. C." The pledge printed in attractive form for framing is of special help to members. This is in hand lettering on gray art paper, size 10 by 12 inches. The emblem is $1.00 and the card 25 cents.

This is the pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name.....

Address .....

City or Town..... State.....

(*This blank must be signed personally by the one joining.*)

Rules of the Good Words Club:

1. Members are admitted upon application to the Central Secretary.

2. Members are to avoid subjects of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger.

3. Members are expected to report once a month to the Central Secretary.

4. Each member is to secure at least one new member each year.

(Anyone desiring membership may make application through this pledge, clipping and returning it to the Central Secretary, Unity Good Words Club, Tenth and Tracy Avenue, Kansas City, Mo.)

The Weekly Unity maintains a regular department devoted to the Good Words Club work and activities. This includes suggestions and articles of help to members, reports from members and local clubs and items pertaining to the organization. Members find this colum an inspiration and aid toward fulfilling the club principles.

FIND INDEX VALUABLE

Students of "Lessons in Truth," by H. Emilie Cady, are finding the Index, which has been added to the late editions of the book, to be of special value to them in their study of the Lessons. Former editions of Miss Cady's book did not contain this helpful feature.

Just to give our readers an idea how helpful this Index can be to them, we mention these specimen lines selected from the 350 references of the Index:

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The Index will be found in these 1918 and 1919 editions of "Lessons in Truth;" pocket size (paper cover), price 50 cents; regular paper cover edition, price, 50 cents; cloth binding, price, $1.00.

The Prosperity Series consists of these booklets: "Wealth and Wisdom," by Jennie H. Croft; "Prosperity and Success," by Sophia Van Marter, and "Giving and Receiving," by Charles Fillmore. The price of the Series is 50 cents. Each booklet can be bought separately for 20 cents a copy.

SOCIETY OF SILENT SEVENTY

"The Lord Appointed Seventy Others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues. However, free-will offerings are welcome. Write the Secretary for Bulletin and further information.

Each month we will publish testimonials from members; this month we give the following:

U. S. N. Training Camp, Key West, Fla.—We have in Key West 4,000 men, and I had over 1,600 at my service tonight. I read "Unity of Spirit" and "Bondage or Liberty—Which?" (from Lessons in Truth, by Miss Cady), to them this evening. I am asked about the work very often. Could you send me some books for our Club Room, so that the men may be encouraged to buy books? The field here is very fertile and the work is growing. Unity will come to the fore. Men are thinking—working—in a mental line as never before. I would have rejoiced to have you hear the three-minute talks by ten men. They were great; the men were from all grades of society and conditions of thought. Old environment is being replaced by new, and conditions are growing better as the result of purity and clean ideas."—*Lieut. H. W. O.* S-70 No. AG-17. (The above was received several months after Unity literature was introduced in this camp).

Galveston, Tex.—I write to say that all of the tracts sent me by you have been given out, and I am promising different readers to get more. There is so much good being done, and many are coming into the Truth and seeing the Light. Praise God for your Society (The Silent Seventy), and all connected with it. I am so glad to be identified with such a Christian band. Surely God's works are great; I see his hand every day in all things, more and more. Your Society has taught me many great and wonderful things, and I am carrying and sending the literature, with great success. I feel, too, that I am growing stronger every day. This is surely wonderful work. I pray God's richest blessings upon the Unity School. May it live always and continue to reach the hearts of men, until the whole universe has received the message and is saved.—*V. S.*, S-70 No. PP-11.

UNITY CORRESPONDENCE LESSONS

Your Opportunity to "Know the Truth."

When Unity Headquarters in Kansas City became recognized as a center where Metaphysical Healing was taught and demonstrated, the pioneers of the movement at once considered some provision for those who were unable to attend its local classes and lectures. The result was a well-prepared set of lessons, which cover every phase of the subject and which are adapted into a system known as the Unity Correspondence Course. The plan has been successfully handled and people in all parts of the world have laid hold of this God-given opportunity to learn to demonstrate the Truth.

After many varied experiences along the line of matriculation, it has been found that those do the best work who have studied the Unity periodicals and books for at least one year before asking to be enrolled in the Correspondence Course. There is no way to prepare for the Course but through making a faithful study of the Unity literature in conjunction with the Bible. One who did not study the literature long enough beforehand to gain a good understanding of the fundamentals and to appreciate the metaphysical terms used in the Course, would be but floundering around in a study for which he was unprepared. Those who feel they are ready for the Course may write for our application blank and answer the list of questions asked therein. The Correspondence School is second to no other department of the Unity work and we are glad to strengthen it with good solid students If an application is accepted, the student is first asked to review "Lessons in Truth," after which the regular Course is studied.

PART ONE

Part One of the Correspondence Course consists of Six Lessons on such subjects as "How to Pray," "Healing," "Prosperity," "The True Church and Its Sacraments," "Restoration of Man and Restitution of the Earth," "Man's Inherent Power to Overcome," "The Demonstration of Eternal Life." This is called the Primary Course. A typewritten manuscript of eight or ten pages takes up the points brought out under each subject and is sent to the student for study. In addition to each of these lessons he is also directed to parts of the various Unity Tracts, which give further help. After the lesson has been understood, answers to twenty questions are sent in for grading. If satisfactory, the succeeding lesson is sent for study.

PART TWO

Part Two of the Unity Correspondence Course consists of Twelve Lessons called the "Advanced Course." After each lesson has been studied and understood, and the graded answers to its questions returned, the lesson must be rewritten in the student's own language and accepted before the succeeding lesson is taken up. Many students have found these original write-ups very convenient in their lecture work as teachers.

TIME REQUIRED

The average student takes a month on each lesson, but this is a matter that is left entirely with the individual. We like, however, to receive answers and reports often and regular enough to be assured students are coöperating with us.

COMPENSATION

The matter of compensation is one which many applicants like to have understood before taking up the lessons. We therefore quote the following from the "Plan of Cooperation and Compensation between the Unity Correspondence School and Its Students," showing a method adopted for demonstrating understanding and supply for the Correspondence School, and other students:

"We set no price on the lessons, neither do we suggest the amount of the offerings students make, nor the time for sending them. However, we think it only fair to give a general idea of what we assume when we enroll a student. Everything we use and all outlay for salaries, stamps, printing lessons, typewriting and the other expenses, are charged to this department, and students' offerings are supposed to pay the cost. We find that the actual expense to us in time, postage and material is about $25.00 for the course. This is the minimum, and does not allow for extra time and materials required when lessons have to be returned and regraded or when, for some reason a second lesson must be sent.

"God provides abundantly, but we must recognize this, acknowledge it and open the way for its inflow. We gladly give our ministry to our students and help them in their demonstrations, and we expect their faithful coöperation. Each student's name is taken into the Silent Unity Healing and Prosperity meetings, held at 5 p. m. and 9 p. m., and a special prayer is made for spiritual quickening and illumination and prosperity for all Correspondence School students.

"To get the best results from these prayers it is, of

course, necessary for you to be with us in Spirit at these times. We do not make hard and fast rules about this, but we do expect all students to give a few moments, at least, of each day to the observance of this period of silent prayer. This is evidence of faith and sincerity, and for the mutual benefit of all concerned.

"We have adopted the quickening, prospering thoughts on the inclosed Concentration Leaves. By joining with us in these special prayers you will establish these thoughts as working factors in your consciousness. Through this coöperation and with that of all the other students of this school, you will find yourself coming into clearer understanding and larger measure of supply day by day, and we know you will joyously recompense us for our efforts in your behalf, according to your ability."

A person who has felt the divine urge to be of service in this great work of preaching the gospel and healing the sick need not doubt but what the way will be made clear and easy for him. The great benefits to be derived from this course of lessons could not be over-estimated.

All inquiries or correspondence relative to the lessons should be marked for the *Correspondence School Department.* Since all the Departments of Unity are under separate heads it is well when writing to Headquarters to see that all letters and money are addressed to the particular department with which you wish to communicate. Matters dealing with requests for healing or orders for books should not be taken up with the Correspondence School Department. Address

UNITY SCHOOL OF CHRISTIANITY,
Correspondence School Department,
Tenth and Tracy Ave., Kansas City, Mo.

POCKET EDITION IN PAPER COVER

A pocket edition of "Lessons in Truth" in paper cover has been added to the list of various editions of this excellent course of Lessons in the science of spiritual unfoldment. The pocket size of the Lessons in limp binding of Keratol has had a wide sale, but the public has made many calls for a pocket edition of more moderate price, as the limp binding sells for $2.50 a copy. This new edition in paper cover answers the call. It is convenient in size, only 4¼ by 7⅛ inches, ¼ inch thick, and weighs 5 ounces; complete as regular editions; contains Index and References; printed in large type on good book paper. Price of this pocket edition, 50 cents.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of March to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 900 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St., California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; Truth Center, 446 Lake St.
San Jose—Home of Truth, 144 North 5th St.
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Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
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N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear

Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.

Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.

Columbus—Unity Center, 221 Arcade Bldg.

Dayton—W. V. Nicum, 501 Conover Bldg.

Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.; The Realization League, 186 Fifth St.

Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.

Germantown—New Thought Center, 6043 Germantown Ave.

Pittsburg—New Thought Alliance, 628 Wabash Bldg.

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Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in March Unity Magazine:

CLASS THOUGHT
March 20 to April 20, 1919
Held Daily at 9 p. m.

I delight to do Thy Will, O my God

PROSPERITY THOUGHT
March 20 to April 20, 1919
Held daily at 12 m.

Thou art my help and my Deliverer.

Six assorted recent issues of Unity Magazine will be sent to any address for 25 cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

Christian Healing

TWELVE LESSONS IN THE SCIENCE OF BEING

by *Charles Fillmore*

Here is a book on practical spiritual healing. It explains the Healing Law which Jesus Christ proved, and which every man and woman can understand and practice.

It is a textbook on applied metaphysics.

"Christian Healing" was written after a quarter of a century of practical experience in teaching and healing. It is now in its fifth edition, revised.

Each chapter of the Twelve Lessons in "Christian Healing" is followed by a page of affirmations which are used in connection with the lessons. The statements are for the development of the realization of the Christ consciousness.

In addition to the twelve lessons in "Christian Healing," the book contains thirteen auxiliary chapters upon the following subjects:

"How Microbes Are Made," "The 'I Am' in Its Kingdom," "How Shall the Dead Be Raised?" "The Development of Divine Love," "The Ministry of the Word," "Ye Must Be Born Again," "Obedience," "The Church of Christ," "The Lord's Body," "Restoration of God's Kingdom," "How Mental Healing Is Done," "Treatment Instruction," "Six Days' Course of Treatment."

CONTENTS OF "CHRISTIAN HEALING"

LESSON ONE—THE TRUE CHARACTER OF BEING

Science founded upon Spirit—Primal Cause—Man's place in the Universe—The seat of power—The creating and sustaining Power of the Universe—Mysteries of creation—Mental laws—Mind back of nature—Power to make ideas visible as things—Conscious mental awakening—Nearness of God—The character of God.

LESSON TWO—BEING'S PERFECT IDEA

The foundation of Divine Science—Spiritual truth—How the original mind creates—The law of mind action—The impulse within your soul—What am I?—The mystery of Being—The trinity—Occult knowledge and modern investigation—Your true self—Power of the superconscious mind—Being "born again"—A new light on the life of Jesus of Nazareth—Latent energies.

LESSON THREE—MANIFESTATION

Religion and science—Science in Christianity—Creative action of the Universal Mind—From the formless to the formed—The six days of creation—The reserve forces of man's organism—Putting on incorruption—The beginning of the resurrection from the dead—The inner resources—The law of expression—Power ideas—Regeneration.

LESSON FOUR—THE FORMATIVE POWER OF THOUGHT

Thought the builder of the body—Nerve fluid—Magnetic force—Self-renewing organs—Laws of nature—Inner intelligence—Man's creative power—The realm where atoms, molecules and cells are formed—Substance—The life center—The robe of power and mastery.

LESSON FIVE—HOW TO CONTROL THOUGHT

Man's control—The key to a metaphysician's work—The Power of the mind to build or destroy—The

effect upon the body of financial grasping—The effect of a dominating will—The remedy—The object of man's existence—Divine illumination—The Jesus Christ standard—The forgiveness of sin—The attainment of happiness.

LESSON SIX—THE WORD

The original creative Word—The Word made flesh—Man's own consciousness—Thought vibration—Universal Ether—Following the creative law—Producing conditions in others by words—Unity with Supreme Mind—Faith and understanding—The motive power—There are no secrets—The greatest discovery of all ages—The everywhere present substance.

LESSON SEVEN—SPIRITUALITY: OR, PRAYER AND PRAISE

Man in his wholeness—Symbols in the Bible—The proper understanding of the Bible—The twelve faculties—The superconscious—Prayer the language of spirituality—Correct praying—The prayer of blind faith—How God answers our prayers—The effect of praise upon brain cells—Praise applied to business—God-given faculties.

LESSON EIGHT—FAITH

Faith is a power—Faith may be developed—Quickened faith accomplishes wonderful things—The miracles of the early ages—Modern miracles—"Nothing shall be impossible unto you"—How man becomes master of all forces centering about spiritual consciousness—Success—Forces invisible—How to enlarge the character.

LESSON NINE—IMAGINATION

Mystical teaching—Universal knowledge—How imagination creates—The law that makes man an adept—Control of imagination—Dreams and visions—Creating ideals—Birthmarks—Proof of the power of imagination—Suggestions—Marks of old age—Mental transformation—Transforming the character.

LESSON TEN—WILL AND UNDERSTANDING

Man's origin and destiny—Selfhood—Man's freedom of will—I Am—Breaking the will is erroneous—Rounding out of will needed—To strengthen the will—Willfulness, its result—The action of the will upon the organs of the body—Superior executive ability—Mediumship—The faculty of intuition—Self-control.

LESSON ELEVEN—JUDGMENT AND JUSTICE

The Law of Moses—The balance of love and justice—Good judgment—The day of judgment—Various meanings of "hell"—Discipline not punishment—The penalty taught by Jesus—Purification—Singleness of Mind—"Righteous indignation"—The One Supreme Judge—Jealousy—The remedy—Success in the world dependent upon good judgment.

LESSON TWELVE—LOVE

The power that binds the Universe—Love in the regeneration—Human relationships—Cultivation of Divine Love by meditation—The mighty protecting power of love—"Love is the fulfilling of the Law"—The love of money—God our resource—Divine Love and human love.

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50; Trench edition for soldiers, khaki binding, price, $1.50; handsome limp binding, $2.50.

To study classes and schools we make special prices upon request.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

TWO RECENT BOOKLETS

By CHARLES FILLMORE

THE HOLY SPIRIT

Everybody wants to know the Truth. On every hand you hear it said, "If I could only understand what is meant by this or that verse of the Bible, I should be glad to live according to its teachings." To these, Jesus has promised, "When he, the Spirit of Truth is come, he will guide you into all Truth." Then, again we hear, "How can I be led of the Spirit?" These questions are answered in detail in the new publication, "The Holy Spirit."

You can come into an understanding of Truth and be guided by the One Holy Spirit which was given to lead all people into the Truth and to make them free and whole.

Mastery and dominion can be obtained only through a true understanding of the Holy Spirit.

The purpose of this book is to point you to this One True Guide or Teacher, within your own soul. It is published in India tint cover and contains 28 pages. Envelopes to match. Price is 20 cents.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY

Do questions sometimes arise in your mind in regard to various points of the Law? This questioning tendency of the mind is discouraged by many teachers, notwithstanding it is one phase of man's inherent desire for wisdom and understanding.

Charles Fillmore, one of the few teachers recognizing the spiritual character of the desire, has found that satisfactory answers to all inquiries may be obtained by following a process of simple reasoning to its logical conclusion.

In the book, "Pure Reason and Honest Logic of Practical Christianity," he gives us the benefit of his own experience in answering conclusively the questions that came to him. Price of this new edition in India tint paper cover, with envelopes to match, is 20 cents.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI



CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

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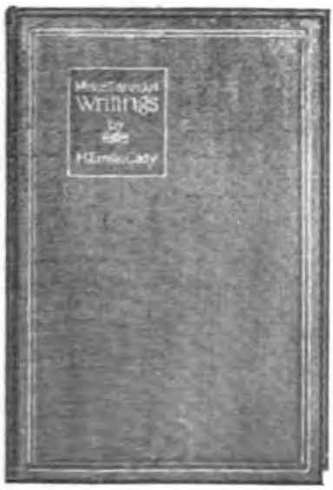
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Miscellaneous Writings

By H. EMILIE CADY

Author of "Lessons in Truth"

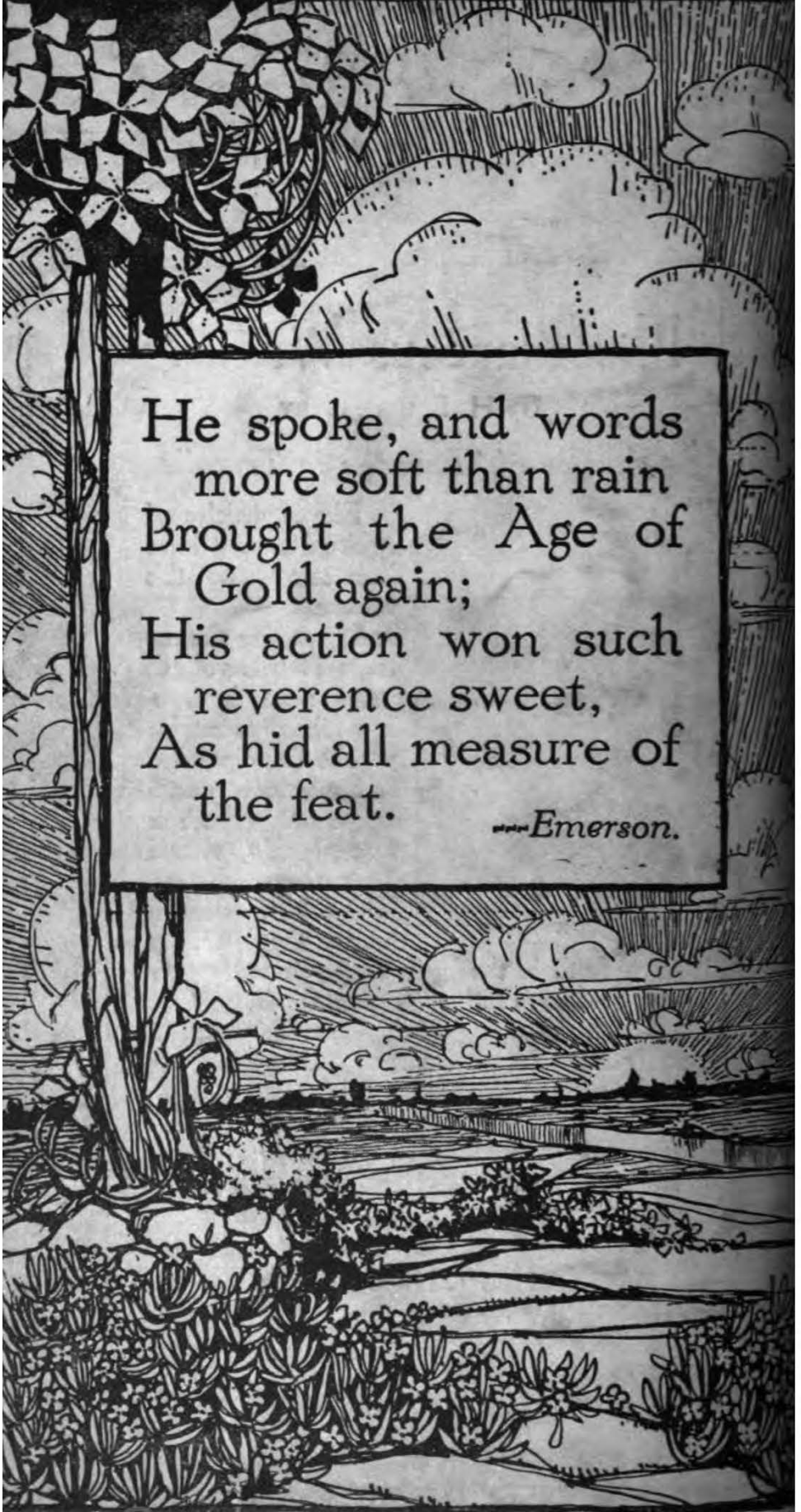


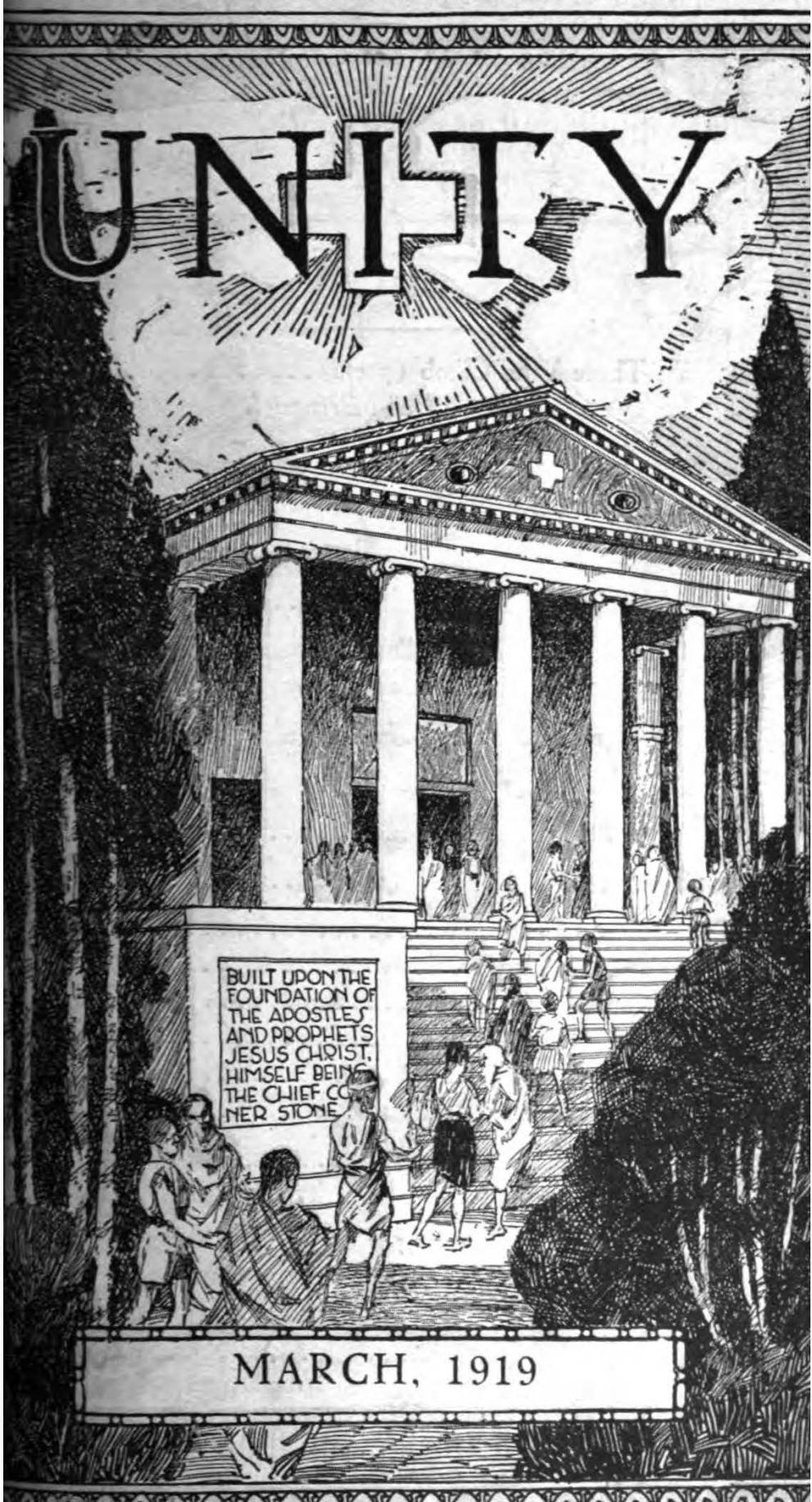
Eleven articles of spiritual interest have been selected for this volume.

In revising the articles of this volume there have been a few changes made; yet the Principle and its application remain the same. Truth is that *which is so*, and it can never change. We ask no one to believe that which is given forth in the book simply because it is presented as Truth. "Prove all things" for yourself, for it is perfectly possible to prove every statement in this book. Every one has been proved before it was written.

One pleasing feature about the book is that it is printed in large, beautiful type. The very good texture of the paper is another good feature. In paper binding the book sells for 50 cents; cloth binding, $1.00.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Missouri


He spoke, and words
more soft than rain
Brought the Age of
Gold again;
His action won such
reverence sweet,
As hid all measure of
the feat.
—Emerson.


UNITY
BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS JESUS CHRIST, HIMSELF BEING THE CHIEF CO NER STONE
MARCH, 1919

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A Monthly Magazine, issued the 15th of the month by
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SUBSCRIPTION PRICE, ONE DOLLAR PER YEAR.

VOL. 50 KANSAS CITY, MO., MARCH, 1919 No. 3

TO THOSE WHO CLIMB

GRACE PEARL BRONAUGH

These are the days wherein the ties which bound
Are loosened. Let a firmer tie be found
Or else a firmer grip!
Ere you accept the new thing for the old
Be like the man who climbs, who takes fresh hold
Above him, lest he slip.

It is the ladder seen since Jacob's time,
The same old ladder which we all must climb,—
The rungs alone are new.
The upright pieces are the laws of God,
The rungs are laws of men who blindly plod,
Yet strive to make them true.

They are not bound, who make of life a school;
Those are most free, who gladly keep the rule
And on Omniscience call.
He who obeys feels not that he is tied,
He only sees the line,—it is his guide
To hold him lest he fall.

Where bonds are not the soul is soonest checked.
Let anchors be in things erect,
And in things supine.
Bind soul to hope, and it can never drift;

Bind it to faith, so shall the spirit lift
Its tendrils, like the vine.

The poet is most free when bound by rhyme.
We shape the trellis for the vine to climb,
Which cannot stand alone.
So truth must bring the light ere beauty bloom,
And law must build the house ere joy have room,
And love receive its own.

Be like the vine which climbs as well as clings.
Its tiny tendrils are like conscious things,
So wonderfully wound.
And then when thou art sure, be like the tree
Which stands alone, is fast and yet is free,
Grounded and yet unbound!

This lesson I learn from the past; that grace and goodness, the fair, the noble and the true, will never cease out of the world till God from whom they emanate ceases out of it; that the sacred duty and noble office of the poet is to reveal and justify them to men; that as long as the soul endures, endures also the theme of new and unexampled song; that while there is grace in grace, love in love, and beauty in beauty, God will still send poets to find them, and bear witness of them, and to hang their ideal portraitures in the gallery of memory. God with us is forever the mystical name of the hour that is passing. The lives of the great poets teach us that they were the men of their generation who felt most deeply the meaning of the present.—*James Russell Lowell.*

One of the biggest snares that we fall into is the temptation not to really trust God with what we say we have entrusted in his care. We are apt to want to manage things ourselves. If we manage our attitude toward everything we will be doing a good work.—*Selected.*

THE OCCULT POWER OF LOVE

WHEN love, the universal magnet, is brought into action in the consciousness of our race, it will change all our methods of support and supply. It will harmonize all the forces of nature, and the discords that now infest earth and air will disappear. It will control the elements, making them obey man to the bringing forth of that which will supply all his needs, without his devoting hours of labor to the process. This earth shall yet be made Paradise through the power of love. That condition will begin to set in for each one of us just as soon as we develop the love nature in ourselves.

When love has begun its silent pulsations at our solar center, no one can keep us in want or poverty. Love itself will draw unto us on the invisible currents of the inner ether all that belongs to us; and all belongs to us that we require to make us happy and contented.

This mighty magnet is a quality of God that is expressed through man, and it cannot be suppressed by any outside force. No environment or external condition can keep back love when once you have firmly decided in mind to give it expression. The present unloving condition of the world is no bar to the exercise of love on your part; in fact, it is an incentive. You will know as you begin to make love manifest how great a sinner you have been—how far short you have fallen in making yourself the man or woman of God. This will show you by comparison how greatly you have missed the mark of the high calling which is yours in Christ.

We have all been told the beauties of love and its great power in the world, but no one has explained that in the body it has a center of action, designed by the Creator to do a specific work. The man or woman who

has not developed the love center is abnormal, and lives in only a partial exercise of consciousness. The love center has its nerves and muscles in the body, but through neglect they have become atrophied in nearly the whole race. They are just as necessary to the perfect man as are legs and arms, and even more so; because with the love center active one might live happily and successfully without legs and arms.

These dormant nerves and muscles cannot be developed by muscular exercise, alone, to the fulfillment of their mission. The body is the instrument of the mind, and no one has ever seen his real body as it is in the sight of God, except through the mind. The body of flesh, bones and blood that the eye of sense beholds, is not the true body any more than the heart of flesh is the true organ of love.

The true body is an electrical body, an indestructible body; the body of flesh is the grosser vibration which the sense-consciousness beholds. But the spirit-body is not absent nor dead; it is simply inactive. When, through purification of his ideas and acceleration of his mental energies, man comes into sight of the real forces of Being, this spirit-body is quickened into new life, and the body of flesh responds to its vibrations. This work is done through the mind; through thinking right thoughts,—and doing right things also—because man is in ultimate a unit, and the thinking and doing cannot be separated.

To develop the love center, commence by affirming, "From this time forth and forever more I shall know no man after the flesh. I shall not see men and women as body and mortal thought, I shall always behold them with the eye of love, which sees only perfection." Ask daily that love be made alive in you—that she take up her abode at your magnetic center and make it alive with her strong, steady pulsations of spiritual energy. Let your attention rest for a few moments every day at the heart center in your body, while you declare silently:

"You are the abode of love. You are filled and thrilled with the mighty magnetic forces which she uses to do her work. You are powerful and active to do only good, and see only goodness and purity everywhere."

Many people say they cannot see love in others who are not so manifesting; that they do not feel loving themselves, and cannot therefore exercise love. But this development of your own love center will make you see it, just as the eyes see light. It is difficult to feel love with a dormant love organ, but exceedingly easy when that organ commences to exercise its inherent potentialities.

Love is in the world in a diluted form as affection between husband and wife, parents and children, friend and friend, but it can be made manifest in its original strength and purity by each man and woman going to the fountainhead and letting its mighty power stream forth unlimited by the ideas of the intellect.

When this is done, man stands face to face with the Father. Then the soul cries out in a great ecstasy, "God is Love!"

The love of God for his children is past description. It is a love so tender and deep that it cannot be mentioned in the same breath with love as known by the world.

This great love of Being can be known only on its own plane, and man must have awakened within him the capacity to feel a mighty love—a love deeper and wider than all the thoughts and words men have compassed since the beginning of language—before he can comprehend how great is the love of God.

Only the meek and lowly in heart may know the depths of the Father's love. It is not revealed to the self-sufficient, because they do not open the way through their own childlike, innocent hearts.

The Father yearns to have his love felt by us, every one. He has given us the capacity to feel it, and he

waits until we develop it and open our souls to the flood of good that he will pour out to us through his all-sufficient love.

The love-thought is a mighty healing force—it is really the agent on the spiritual plane that does the "mighty works" now becoming so common among those who trust the law and observe a few simple rules of thought. For example:

Sit for half an hour every night at 9 o'clock and mentally forgive every one against whom you have any ill will or antipathy. If you fear, or are prejudiced against even an animal, mentally ask forgiveness of it, and send it thoughts of love. If you have accused persons of injustice, or talked about them unkindly, or criticized them, or gossiped about them, withdraw your words by asking them in the silence to forgive you. If you have had a falling out with friends or relatives; if you are at law or engaged in contention with anyone, write letters of forgiveness and withdraw all proceedings that will tend to prolong the separation. See everybody and everything as they really are—*Pure Spirit*—and send them your strongest thoughts of love. Do not go to bed any night feeling that you have an enemy in the world.

Be careful not to think a single thought or say a word that will offend. Be patient, loving and kind under all circumstances. You can do this if you are faithful to the silent hour, because there you will be helped to overcome the selfishness of the carnal sense.

There is an immutable law lying back of this. God is Love, and love is manifest as life. God is thus manifest in and through all his creations, and if we do aught to cut off the love of any person we are cutting off the love of God, hence the life that flows through all. When we, by withdrawing from our fellows in any way, cut the cords of love that bind us together as men and women, we at the same time sever the arteries and veins through which the Universal Life flows. We then

find ourselves a mere bundle of strained nerves, trembling and shaking with fear and weakness, and finally dying for lack of God's love. But the Omnipresent Spirit ever seeks to flow into us and stimulate us in every faculty. We must, however, by our words and acts acknowledge this All-Powerful Presence as the moving factor, because we each have inherent freewill, which welcomes or rejects all, even God not being excepted.

Self-condemnation is also a great error, and leads to dire results. You must love yourself because you are the child of love. If you have accused yourself of ignorance, foolishness, fear, sickness, anxiety, poverty, anger, jealousy, stinginess, ambition or weakness, or if you are melancholy and indulge in the "blues," ask forgiveness for each of the loving Father, in whose perfect image and likeness you spiritually are. Say often to this Holy Omnipresence:

"I do now sacrifice these human limitations unto Thee, O Father; I am obedient unto the law of my Being, and I know that in thee I am brave and true, energetic and wise, pure and perfect, strong, rich, and courageous. Thou art my Almighty Resource, and I do trust thee utterly. I am thy fullness and thy strength manifest, and I now polarize every thought and every word in thy ocean of Love."—*C. F.*

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

The highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions, and spoke not what men, but what *they* thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages.—*Emerson.*

SELF-CONFIDENCE

Ethelind Lord Campion

Trust in thine own untried capacity as thou wouldst trust in God himself. Thy soul is but an emanation from the Whole. Thou dost not dream what forces in thee lie—vast and unfathomed as the uncharted, boundless sea.—*Ella Wheeler Wilcox.*



E TAKE the first step on the Royal Road to permanent and unchanging success when we acquire the good, or God, sense of optimism. The optimist works from a scientific basis; he "makes the *best* of things," not in slavish acquiescence to the "god of things as they seem," but because in so doing he aligns himself with the immutable Good Will of God; in this way he becomes a conscious, coöperative partner in the free working of God's will for good. He looks on the bright side of life because he realizes that to be the *true* side; he views shadows for what they are—negations only—with no reason for being, unless to throw Reality into yet higher relief; he is consistently cheerful, hopeful, serene, because he has allied himself, mind and heart, soul and strength, with the underlying Law of Rightness, the everlasting arm that never fails him. In short, he is an optimist because he senses God in all things, and at all times.

The second step is a returning in consciousness to that inner point of identification where God and man are one; where the sense self merges with the Real Self, and in that perfect blending becomes surprisingly and truly Self-conscious. This wonder-working and miraculous revealment of the Great Original Self enshrined in us (know ye not ye are the temples of the living God?) inspires us with a sublime, ineradicable, and perfectly justifiable Self-confidence. Not the cocksureness of the human self—that overweening pride that sooner or later overreaches itself, but the confidence that

comes from knowing that nothing is impossible when once we "acquaint ourselves with God," acknowledging and comprehending our relation to, and participation in, his infinite power and wisdom.

Confidence is firm, unwavering belief in the possibility of accomplishment, even though others say, "It can't be done." It is unfaltering reliance on one's ability to perform; the recognition that every puzzle must by its very nature have a solution, every maze a way out, every tangled knot an untying, even though it be by cutting the threads!

Confidence is the quality that lies back of achievement, and is the one thing needful to insure success along either (so-called) material, or spiritual lines.

Napoleon believed in his "star," but that star waned and set, because his belief was not based on any true perception of his own greatness. He believed in Napoleon rather than in God, and so fell like a meteor from his own material firmament. The foolish man saith in his heart, "There is no God"—and so fails to contact the inexhaustible reservoir of God's Goodness, which to know is Life Eternal, success perennial, ever fresh and abundant.

The art of living consists in learning to use our powers and faculties constructively, as God works, and not destructively to ourselves and others. We cannot manifest one thing, while in our hearts expecting something else. We must pray *believing* that the things we desire are in reality already bestowed; we must know the true source of our good, and realize our connection with it. We must boldly declare our true ancestry, and claim our royal inheritance of *all* that the Father hath. Not in some future state—perhaps!—not in a far-off heaven after death, but *Now*. *Now* I believe. *Now* I know. *Now* I do.

Conceive greatly, yes. But true virtue lies in bringing those conceptions to maturity. Imagination must be followed by execution. The fascinating building of

castles in Spain is primarily creative work—it is working as God works, for in the beginning is the idea, the conception, the picturing. But God did not stop with merely thinking of the beauty, the desirability, or the possibility of the universe; he carried his idea forward into visibility. He said, "Let there be"—and there was. And only when the power of his faith in himself had been projected into objectivity, did he pronounce his work good and very good, for only then was it "finished" in accordance with his intention.

"Use is the only wealth;" that dictum is true of the powers of the mind, as well as of more material things. If you have a thought that is beautiful and true—*use* it. Send it forth charged with faith and love to re-create, to vitalize, the negative conditions in the world.

If you have a vision of something that would make the earth better or happier, get to work to bring it to pass. Use the God-given creative force within you to express—to press out—the idea into a concrete thing that you can honestly say is "good." Not that it *might* be good—not that the inner vision sees it as potentially good—but that out of God's substance you have formed and projected into visibility a thing that is essentially God-like, and so made God manifest to the eyes of others. The pot of gold at the end of the rainbow is of no use to you or anyone else until you have dug it out of its obscurity, shown it to the doubting Thomases, and *used* its contents! We must, through confidence, make the ideal real, or that ideal is still-born—a useless thing indeed.

Confidence is the connecting link between desire and fulfillment—between the thing as a possibility, and the thing shown forth as a *Fact*. We are never stronger than our faith—never stronger than the weakest part, never competent to accomplish more than our belief in our own power warrants. Confidence really is self-knowledge used in executive ability. Not hope of doing, not ambition to be, not dreams of becoming, but

positive reliance on the True Self, the wonderful and limitless powers of the inner man who is at-one with the Great Creative Principle to which all things are possible. Self-knowledge inevitably begets self-confidence to greatly plan and achieve. Jesus said, "I can of mine own self do nothing;" yet he not only proclaimed his dominion over all things, but proved it through his perfect trust in the all-power of Principle.

When man truly knows himself, his marvelous capabilities, his infinite powers, then shall he walk erect and God-like, in perfect security and content. Then shall that darkness of ignorance he has named want, misery, sickness and despair, be banished utterly by the illumination of self-knowledge which shines more and more unto the perfect day.

When we confide in the Self we shall discover within ourselves secret resources, and springs of wisdom that never fail; we shall be blessed with the power of quick decision and unerring good judgment; we shall know the heart of man and never be deceived. The keynote of the larger life is belief in self; all nature "vibrates to that iron string." *All* things are possible to the man who thinks of himself as in partnership with the Great Creator; not merely a consumer, but a producer; not a parasite, a mere hanger-on, but an achiever, a doer, a laborer worthy of his hire, worthy of honor, coworkers in the kingdom, and "joint heirs with Christ;" one who plays a necessary and vital part in the great game of life and progress.

The confident man has faith in the omniscience, the omnipotence, and the omnipresence of the Self that is one with God; he takes God at his word, knowing that he cannot deny himself; he *believes* that upon him has been showered the riches of the Kingdom of All-Good; he accepts and offers thanks, and proves the value of the gift by *using* it.

The old adage, "you can't keep a good man down," is literally true when the man is truly and fully

aware of his goodness—of his worth, his ability, his integrity, and when he can prove his estimate by his accomplishment. "Take your bloated nothingness out of the path of the divine circuit," Emerson says. Get rid of the human estimate of things as they appear to be, and judge rightly. *Let* the God-mind fill and inform you with the active intelligence of faith, the fearlessness of self-knowing, that so you may come into your divine heritage of power, and peace, and plenty.

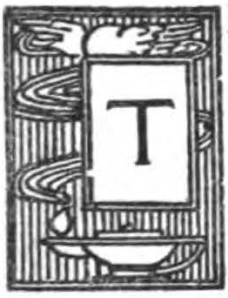
The dictionary says that confidence is trust, reliance, belief, expectation, and assurance, and that when a man is confident he is sure, positive, bold, undaunted, without fear or suspicion.

Self-confidence, then, must give me trust in *my*self, *my* oneness with God. I must think, speak, work, in the security of absolute trust in *my* ability to accomplish. There is no undertaking too great for *me*. The radiant Being that *I Am* knows no failure, makes no mistakes, is altogether trustworthy. I have true assurance, never-failing courage, wise discrimination. I am *conscious* of my ability, my strength, my wisdom, and am therefore to be confided in and trusted at all times, under all circumstances. Intelligent Power in me acts through me to right results. I have perfect understanding of, and confidence in, *myself*.

Instead of thinking "I grow older every day," I proclaim, "I show forth greater wisdom every day." When I write, I announce myself to be the amanuensis of Infinite Intelligence. When I read, or study, or meditate, I recognize myself as the Thinking Instrument of God. When I speak, it is with authoritative utterance, as one who voices the Most High. In everything I do, I am a new revealment of the Unconditioned One. I am not bound or limited by race beliefs, environment, creed or dogma, or by the ideas of others as to what is right or wrong for me. I have no other criterion but Rightness with God, and, working in alignment with his Law of Good,—"I do always right!"

TEMPLE TALKS

Extracts from Addresses by Charles Fillmore in Unity Auditorium.



HERE are none of us but what have asked these questions: "What is the meaning of life? Where did I come from? What am I here for? Where am I going?" Those who have not had answers to these questions are unhappy. A certain discontent fills the mind when it is ignorant of the object and aim of existence. Nearly everybody has times of darkness, but those who have once received the Christ light are never without a certain assurance of guidance and safety, no matter what comes. Get but a glimpse of Divine life and all your way will be brighter. This present life consciousness is to be crowned with one of far greater capacity. As a race we are now in the kindergarten of life, and we must strive for the higher grades.

Did you ever think what the crown of life is? We all have life, but what is the crown of life? What are we living for? Is it for the attainment of some earthly ambition? Do not set your ideal on a crown of temporal things. You will never get the real crown if you do. Those who are crowned with life, live eternally in the presence of God. This does not mean that we are to attain this crown in some other realm after we are dead, but here and now. Life is a science; it is the science of living under law.

We are told that those who strive for the mastery are temperate in all things. Then temperance must be a part of this life science that we are living. You must be temperate if you run this race of life successfully, because life is a very precious thing. Those who ran in the Greek races had to be temperate in all things. They found that if they dissipated their life energy in sensuous

pleasures they were weakened. Life in the body must be conserved and purified. As a race we are beginning to get glimpses of this law of the conservation of life. But it is usually taught from the material standpoint. In our schools religion is divorced from psychology. Because the orthodox religious teachers have not taught a religious science, their doctrines are excluded from the fields of exact thought.

The attainment of the crown of eternal life depends upon the understanding of the science of right thinking. This is taught in Christianity, and, rightly understood, will form the only true science of living. Jesus attained the crown of life, and his teaching should be inquired into in its scientific aspect by all who aspire to permanent, enduring, eternal life.

The baptism, the death and the resurrection of Jesus are steps in the attainment of the crown of life. There is a spiritual baptism, and that leads to an effacement, a doing away with the earthly appetites and passions. That is real temperance. If we are striving for the mastery in this race for life, we should be giving heed to these things. If you are really giving attention to the higher teaching, if you are one of the students of the Lord God Almighty, you will begin to search yourself within. The resurrection is brought about by an inner concentration of the mind. First there is the realization that there is an omnipresent principle of life; that there is a principle which will regenerate or transmute this coarser consciousness of life into a finer life. We are told by men of science that there is but one universal principle, and out of it comes all that we see in the visible world. That is true, and as you get hold of that inner consciousness you will find that there is a forming power in your mind. You have the power through your Higher Self to direct this formative principle to any part of your body, and as you direct it, transformations will go on wherever your attention is centered. Thus the consciousness of life itself is increased until the field of

life merges into the Great Universal Life, and this is "life eternal."

We are told that Jesus, on that wonderful Easter morning, stepped out of the tomb in his natural body. Here was a resurrection of the physical man. By using this law of right thought and right living Jesus attained the crown of life, and we are commanded to follow him.

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"It is the Spirit that quickeneth; the flesh profiteth nothing." This is the testimony of one who lived in spiritual consciousness, who was inspired of God; and it must be, if his inspiration was received here in this earth, that it applies to us also. Starting with that understanding and seeking to find what Spirit is, and the power to apply it to everyday life, we will surely be inspired of the same Spirit ourselves. It seems strange that men should have lived millions of years on this planet and not be more familiar with the workings of Spirit. Men have not understood the true character of Spirit. They have thought that Spirit was related only to those vague, indefinite things that come with religion; that man could not know very much about Spirit unless he was religious; that he had to have unusual experiences of some kind to have an understanding of Spirit, even to have an inkling of it. It was not thought possible to bring high spiritual states of mind into everyday business affairs.

But Jesus said, "It is the Spirit that quickeneth." Jesus was a practical man, and claimed to do all his work in the power of the Spirit. If he could use this power to heal people, and give superior wisdom in such simple things as preparing food, why should we not use Spirit in like ways? Should we not look up this matter and find out what he meant when he said, "It is the Spirit that quickeneth—the flesh profiteth nothing"? Man today thinks that he can get profit out of material things. We are looking for things new; but can we get new things through material effort? No. The only

new thing is Spirit. When you get into the Spirit you will begin to see things new, and new conditions will come into expression in your life; but nothing new comes from material methods. The same old round goes on year after year. All of these wonderful discoveries which come from the material are of the material. There is no profit in them. We think we are getting new knowledge from the study of books, but I assure you that if you look in history you will find that literature is threshing the same old straw. Plato anticipated all literature and philosophy.

We must follow the example of Jesus Christ. He said, "It is the Spirit that quickeneth." Before him, Elihu, in the book of Job, said, "There is a Spirit in man, and the inspiration of the Almighty giveth them understanding." This spiritual power is not so very far away. We do not have to search for it in foreign lands. It is very near to us, even in our mouth. It is a quality in the Word of Mind. We have found that the secret of Spirit is in thought. That is the revealment of Spirit to man, for man is thought. When you think absolute Truth you are in touch with Spirit, and your thought will surely yield some increase. You will get an increase in those things which you think about, whatever they may be. We have found that whenever we think on the positive side, we are thinking spiritually. If we think about the all-power and all-presence of Life we are thinking spiritually, and this great essence of Spirit expresses itself in and through us and we get a constant up-building along the life line. What you are seeking is the increase of health, and that is the only increase that you get that has any real benefit in it; and that comes through thinking about health, through thinking about God as your health. If you think about God as your intelligence there is an increase of intelligence, because Spirit intelligence has an opportunity to precipitate through your mind.

The only real satisfaction in life comes from Spirit

increase. If you start today thinking about Spirit, speaking about Spirit, believing in Spirit, you will manifest spiritual attributes. If you ask of the Lord to put you in touch with Spirit, to give you inspiration, you will have it. Jesus said, "I go to prepare a place for you. Where I am you may be also." He did not say after you were dead, but now. This "place" is a spiritual consciousness. But you must believe in it. You must, in other words, have this consciousness of the Spirit, the reality of the Spirit, and the truth of Spirit; and if you begin along that line and have your hours of silence, spiritual increase will be manifest in spiritual abundance. You will have more understanding in one moment of communion with the Spirit than you have gotten in all your previous reading. Let every one make it part of the daily thought and meditate upon spiritual things. It is practical. It is part of your nature. You are a divine trinity. Spirit is the highest principle in you; soul next, and then body. But the Spirit is the source of all. You could not live a moment without Spirit. The life issues of your body are Spirit. As you join your conscious mind with this wonderful subconscious, you renew your strength through Spirit. Unless we enter into that spiritual life, we have no enduring life. We will thus make our lives eternal by entering into the Spirit. "It is the Spirit that quickeneth; the flesh profiteth nothing."

Be noble in every thought
And in every deed!
Let not the illusion of thy senses
Betray thee to deadly offenses.
Be strong! be good! be pure!
The right only shall endure,
All things else are but false pretenses.

—*Longfellow.*

"Prayer is not a substitute for work, but must be supplemental to it."

PRACTICALITY

F. RICHARD LYNCH



IT IS the practical application of certain scientific principles of life that attracts the attention of many people to this great world-movement known as Unity. And to my mind, it is this vital point in the teachings of this School of advance thought that will first gain entrance into the heart and life of humanity. For is it not true that nearly all men and women today are searching in ways they know not for that knowledge which is capable of being applied to useful ends? Then is it not also true that that which is the most practical and the most serviceable will be the most universally accepted?

Not only having read about how scientific thinking and living will beneficially affect man's mental and physical world, but having experienced a number of unusual tests of this philosophy, I feel confident that we are working with principles that are truly scientific and demonstrable; Truth is always demonstrable, we have been taught. Heretofore we have not thought that there was a science of being, because of the lack of a working hypothesis which was needed to explain the laws under which mind operates. The vagueness and indefiniteness of the philosophy of former spiritual teachers has prevented our grasping and applying the very principles which Unity makes clear and practical. And when we contemplate the future of this science with its unlimited possibilities, we see the race taking great strides in advancement, having on one hand the ideal man, pregnant with all the divine qualities, and on the other the individual with a working knowledge that will enable him to make that ideal real.

Since the keynote, not only of this article but also of the Unity work, is practicality, let us choose a specific instance in which we can develop this idea, and then

rationally analyze what Practical Christianity offers that can be applied to useful ends in this illustrative case. For example: here is an actual experience which recently came under my observation and which, no doubt, can be duplicated in the life of most every student at some phase in his development. A man, who had had many years' study along advanced lines, called upon a metaphysician for an interview and counsel. During the time the man spent with the teacher, he revealed this concerning himself: that he was tense in mind and body; that he lacked poise and stability; was generally quite nervous and irritable; could not realize benefit from his meditation, as he failed to keep his mind upon his subjects; in other words, he had not mastered concentration to even a slight degree. He said that he had asked his higher self for light on these problems and had received (from whence he knew not) many answers to which he gave earnest attention, but none led him to freedom. He felt that there was knowledge for him, as he knew that others had been liberated from like conditions, and was sure that his sincerity and conscientiousness would eventually guide him aright.

To the person devoting much time to reading and applying metaphysics as taught by the Unity School, it will be quickly perceived that this man, or anyone else who is being annoyed by these or similar conditions, needs a systematic study and application of what the School teaches concerning the Silence. Throughout the literature distributed by Unity, one finds a constant reference to the Silence, as this subject is of fundamental importance to all students of Truth; fundamental for the reason that one cannot attain much without an understanding and practice of its principles.

In the first place, harmony in mind and body results naturally from the *proper* practice of meditation and Silence. Noted teachings from the East emphasize the necessity of it as an invariable part of each individual's development. Why? Looking at it from the objective

side alone, which is but one phase of man's constitution, it relieves mental and physical tension. The relief is due to relaxation, which is one of the initial steps in entering the Silence. Modern physicists prove that relaxation lowers the blood pressure quite definitely, and this, science tells us, prevents many diseases, including old age. Then, too, when one relaxes and meditates, his breathing becomes deeper, and this, in turn, aids circulation which is conducive to health. Meditation, relaxation and deep breathing all tend to develop poise and serenity within the soul. This work alone has brought great benefit to those who require nerve treatment.

It is thought by some that entering the Silence produces a negative condition; others think it causes a state bordering that of lethargy. Regarding the way of Silence, there is nothing emphasized more than the necessity of being mentally positive. Guard against drifting or becoming lethargic or lazy. The physical body has much to labor under when the mind in command is negative. Psychology proves that numerous physical ills, even to dissolution, are due directly to the destructive practice of letting the thought and mind become negative. One can become passive, yet definite at the same time. The receptive, passive attitude of mind, which is one of the secrets of communion with Divine Mind, is the quiet, listening, waiting, expectant, yet positive and definite consciousness. No negative or harmful condition can result from this practice; nothing external could control your mind or produce psychic development from this mental discipline, if your mind is centered upon a constructive idea; by this we mean an idea that pertains to Truth.

Without further explanation, one can easily see how the man of our illustrative case could be helped mentally and physically by the first step, alone, into the kingdom within, the secret place of the Most High, not to mention the untold good that would be derived from

the more advanced work that must be done before one can enter the true Silence.

From the name that the Unity movement bears, Practical Christianity, it must be known that the science which is promulgated by this School was taught by Jesus Christ. Then it might reasonably be asked, Did the Master, Jesus, teach this method of communion with the Father which you term the Silence? Yes, emphatically! In the doctrine of this great teacher we find some very clear and definite instructions on the subject, under the title of prayer. We believe that the process of meditation we take is prayer, along the most scientific lines. Harmonizing the individual mind with the Universal Mind is what the Master taught as Prayer. What we call Silence is that inner unity of prayer, the secret meeting place between God and man. We base our method on the model prayer of the Master, Jesus. Carefully have we analyzed what he said about the true way to relate ourselves to the Father, God. Especially do we heed these words: "Enter into thine inner chamber, [the secret place within], and having shut thy door, pray to thy Father who is in secret."

Let us consider what the scientific process of Silence holds of practical value for one who is unable to keep his mind upon his subjects of study, or as it was stated in these words, "he had not mastered concentration to even a slight degree." This point involves that which that profound metaphysician interpreted as *shutting the door*. We understand this to mean that necessary work of controlling thought and disciplining the senses. Has it not been your experience that when you wanted to meditate or go into the Silence, and when you get quiet, that many foreign thoughts came to mind for attention? To the untrained mind, every imaginable thing will review itself before the mirror of the soul and demand the time that is set apart for constructive thinking. For one to entertain these uninvited thoughts

means the postponing of success, no matter what the goal may be. No one will ever make his attainment by encouraging vagrant thoughts. The door must be shut to all things but the one idea that has been chosen for consideration.

Concentration, then, is a mode of mind that must be developed before man can penetrate the inner realms of being. To hold the mind on one subject to the exclusion of every other subject, is concentration. To the novice this is no small undertaking, yet, according to advanced thinkers, there are not many people today on this plane of consciousness who have mastered this art. I once heard a psychologist say that the average person does not hold his mind for ten consecutive seconds on one subject. Concentration, as a necessary step in prayer, is advised because it will quicken one's power as it brings to a focus the full strength of the mental sun, just as the great men of India discovered thousands of years ago, that the rays of the sun focused in a lens will burn an object, whereas the scattered rays would only mildly warm the various things they touch.

The successful men and women of today are those who have practiced concentration upon special lines. Man may bring success into his life by keeping his mind fixed upon the purpose he has set as his goal. Yet, at the close of a recent address, in which I referred to the first and great commandment of loving God with all the heart, soul and mind, that this meant having the eye *single* (focusing the mind on one subject to the exclusion of every other thought) which makes the body full of light; not recognizing two powers, good and evil, health and disease, harmony and discord, wealth and poverty, life and death—but only one power, the good Omnipotent, a prosperous business man remarked that never before had he thought that such a mental operation as concentration ought to be related to things spiritual. Not a tithe have I written upon the subject that can be given, only sufficient to prove that it is a

vital mode that must be included in scientific prayer.

In conclusion, a word should be said in regard to receiving answers (from whence he knew not) to prayers that do not lead to freedom. The idea is prevalent that when one has asked in prayer for knowledge concerning anything, that the answer should come immediately, whereas it actually often takes hours, even days or months. Acting upon immediate answers, unless they are from Divine Mind, is frequently misleading. With this thought there always comes to mind this note I made on this point: *the intensity of thought determines the promptness of the response.* We know that there is no lack of knowledge in Universal Mind, neither is there any inaccuracy of the laws governing mind, so the reason why many prayers are not answered is the erroneous method that is taken to approach the Principle. Very often the reply we get is nothing more than the objective mind speaking. This leads me to say that the practice of the Silence enables one to determine the difference between thoughts, impressions and convictions from your own mind and those from the source of true knowledge.

The Silence awakens one to know the character of thought, whether it is from self or the Universal. This knowledge is gained only by diligent practice, by ceaseless meditation upon Truth. The whole purpose of our life should be to change our consciousness from the unreal, the inharmonious, to the eternal principle of harmony, God. We enter into the Christ mind only to the degree that we redeem ourselves, spirit, soul, and body, from the sense consciousness to *know* and *feel* ourselves in a deeper, fuller and more vivid state of mind as spiritual beings. The result of this practice is Realization, the ultimate place to reach in the Silence. Here one becomes united with Spirit, past are the intermediate operations of mind, past are the varying thoughts and emotions of self-consciousness, until the secret place of the Most High is attained, in Silence.

ASCENDING AND DESCENDING CURRENTS OF LIFE

THIS subject includes a very broad consideration of both man and the universe. Our electricians tell us that everything, even the smallest cell in the visible world, is polarized. Each has its positive and negative pole, through which flows that invisible something called "electricity." All bodies are built up and sustain their form through this polarity. The earth is a magnet; if for one moment the electrical flow stopped everything would disintegrate.

In soul, also, we find polarity. Man's mind is polarized. If the mind were not polarized there would be no ascending and descending currents of life. When the laws of mind are understood, men know how to control the currents in the body, and by mentally moving upon words, combined with the life forces in the organism, they gain that control which Jesus Christ demonstrated.

In this study the real instructor is within the man. You could tell me about conditions existing in nature, in other men, and in the cells and atoms of the universe, and I might understand intellectually and yet have no realization of the truth. This is the intellectual system taught in our schools, but it is not the method of instruction that will lead to understanding of the life forces in the universe and in man. If we are part of the universe, and if its energies are constantly flowing through and about us, we must lay hold of them with our conscious minds and souls, and be obedient to the law through which they are moved. The life in us must chord with the Universal Life. In order to bring this about we must enter into that state of consciousness in which the ascending and descending currents of life are felt by the individual, and over which he must attain mastery.

The life of Jesus Christ has more than a historical interest, and when he said, "I am from above, ye are from beneath," he must have referred to states of consciousness within himself. He was the type man developing within, and all his experiences were therefore symbolical of the changes that go on in all men while they are coming out of sense into spiritual consciousness.

We find in ourselves two states of mind, two currents of life—one apparently coming from below, the other from above. The positive is from above and is spiritual; the negative is from below and is material. It is for us to choose which we will identify ourselves with. If the *I Am* identifies itself with the current from beneath, it attaches itself to the material world, and comes to know and feel in material sense. But if the higher Self is affirmed, spiritual identity is realized and the meaning understood of the statements of Jesus—"I am from above," "He that hath seen me hath seen the Father." By thus making definite and conscious union with the Father, man will know his spiritual relation to God and come into a new world. Jesus talked to the positive pole of his being, and it proved to be God. If we talk as he talked we will get the same results that he got.

In this new-age discovery of the soul of man, we hear much about "vibrations." What shall we do with this subject? Every thrill we feel is evidence of vibratory forces. We live in a sea of vibratory energy, and we can poise ourselves in that sea where we will. All vibrations are polarized in affirmations. All vibrations are manifestations of *I Am* statements. The Word of the Spirit (and all things are primarily Spirit) sets up vibrations, and you can have any kind of effect in your body, and in your mental field, by polarizing yourself in positive or negative words. But if you give yourself up to the race currents from below, instead of poising yourself in the Spirit above, you will be swept off your mental feet, and fall like a motorless aeroplane.

When Jesus said to the Jews, "Ye are from beneath; I am from above," he was talking to a people who considered themselves descendants of an elect race through human ancestry. They affirmed Abraham, Isaac, and Jacob to be their fathers. They were in darkness, having no understanding of the spiritual ancestry of man. They were thus engulfed in the current from beneath. No one will ever realize that he is from above until he affirms that he is Spirit and from above, and lays hold of spiritual power with the *I Am*.

The negative life currents from below will tell you how weak and how sinful you are, but the Spirit from above will make you feel your dominion and authority. When the *I Am* centers itself in Spirit, spiritual power is brought into consciousness and a new circulation of life force is set up in body. The blood moves with a strong, steady, equal flow through the arteries and veins, and a new whole man, perfectly poised and balanced, results. This is the new creature in Christ Jesus. Christ Jesus is the name of the higher Man, spiritual man. That man is expressed through the personal in *I Am* statements.

A new kingdom is being set up in the earth, and it must include all people. It begins in the individual consciousness, and then joins others in realizing that perfect obedience to Spirit is required. The affirmations of the natural man are centered in personality, and through ignorance he resists the Spirit. But true words, affirmed in the power of Spirit will speedily cleanse all sins of ignorance and error, all effects of sins in the body. When with your affirmations of Truth you call down the currents from on high, you begin to feel a new life thrilling your mind and body. If there should be a temporary reaction, and the old sins seem to return with new power, do not give up to self-condemnation and regret and remorse, but take advantage of the law of complete repentance and forgiveness. You are saved through Christ Jesus, which means that you are saved

through the real man demonstrated. Having once discerned that the Spirit has entered into you, lifted up and cleansed you, stick to it, and when the "accuser," the adverse state of mind, comes up and tells you that you are a sinner, rebuke him and say: "I am not a sinner. I never did sin; I cannot sin. I am from above." You thus identify yourself with spiritual man, who never sinned nor fell short in the least degree. Adam sinned, but he was not the spiritual man. Adam was self-consciousness; he had the breath of life breathed into him by the Lord God, spiritual *I Am*. If you affirm your identity with the pure, sinless, spiritual man, instead of with Adam, your sins are all cleansed, and they shall have no power over you. What does the forgiveness of the Lord Jesus Christ mean, if you are not to accept it as final and abide in it?

Machinists have to be careful to keep all the bearings of their machinery well oiled, that there may be no friction or wear of the parts. The body is a very fine piece of machinery, and its oil is love. If your joints creak, pour freely into your consciousness the oil of love. Love is from above. If you send a current of love through your body and environment your liver will work right, your stomach will be healed, and you will feel the thrill of life to your very finger tips. This is the redemption of the body. It is bringing consciousness of the kingdom into soul and body. Thus the outer shall be as the inner, the below as the above, and the will of God be done in earth as in heaven.

Quietness is the first step toward reverence. No man can feel reverent in a gale. It is so much easier, even during the hour of worship, to concentrate our minds (or rather to allow them to wander) on many other things than on the purpose that brings us together and, above all, on the things that belong to God. It is easy to forget that "this is none other than the house of God and the gate of heaven."

DAVID AND JONATHAN

From a Reporter's Notes on Sermons by Charles Fillmore in Unity Auditorium.



HE HISTORY of Saul, David and Jonathan, as given in I Samuel, represents the development of a human soul. Its value lies in the trueness with which it portrays the various aspects of Divine Love (David), Human Love (Jonathan), and Personal Will (Saul). Saul, the Will, draws to himself and builds in his consciousness a certain degree of love. This is his son, or thought expressed, and takes form in the subjective consciousness as soul.

Jonathan loved David. "He loved him as his own soul." Jonathan's name signifies *Jehovah hath given;* that is, he came forth from Being. He may be termed Human Love, while David is Divine Love. These two are closely related in consciousness. Human love cannot live except it be linked to Divine Love. Personal Will (Saul) suppresses his innate Love, David, yet he cannot kill it out entirely.

Human Love as Jonathan is working in the subjective soul to perpetuate the link between the inner and the outer. When we are wilful and selfish in our external conduct, and ambitious in worldly ways to the exclusion of every kindly impulse, there is yet deep within the soul a yearning for Love. If it were not for this inner link of human love we would, through the selfishness of human will, be entirely cut off from Divine Love. It is these hidden processes of the soul that saves man from being wholly disconnected from his Divine Source. Hence the compact which Jonathan so strongly urged David to make with him. The Human Soul sees the destructive tendencies of Personal Will (Saul), and it secretly links itself or makes a covenant of eternal friendship with Divine Love (David).

The moon is a symbol of personal intelligence. Its light is supplied by the sun, symbol of spiritual intelligence. The influx of spiritual intelligence has regular periods of flooding the consciousness, and there is a definite relation between the body consciousness and the moon. The moon is not the governing principle, but it, with all phenomenal existence, is governed by the Mind of Nature. This Mind of Nature is not God in his absolute character, but the thought of God put forth to bring about certain creative results. It is one phase of the Divine *Logos*, the Word of God, mentioned in John I.

If man were always wise enough to cultivate obedience to the Divine Will, if he should seek the guidance of God in every thought and act, no inharmony could possibly enter mind or body. But the Will is free, and in the exercise of freedom it loses its way in a wilderness of sense. When the Mind of Nature, in its regular period of influx, floods the body consciousness with fresh life and intelligence, the disobedient Personal Will does not understand its import. But it feels this influx in moments of quietness, when the fullness of the lifeflow from within wells up in the body. This is symbolized in this lesson as the gathering of the king and his household to feast. The monthly period common to women is the influx of this inner life, and if it were understood and utilized there would be no loss, but a spiritualization of substance. Men are also subject to an ebb and flow of bodily vitality, an unusual fullness occurring once a month. When this flood of life reaches its highest point, intensity is added to every thought and feeling. All the good habits of thought are increased, and also all the bad.

Through the violence of Personal Will (Saul), Divine Love has been driven from his household and is hiding in the mountains—higher planes of consciousness. Human Love (Jonathan) is still with the king, but Saul has let jealousy so fill his mind that he hates his

own son and throws his javelin at him. The violence of Personal Will is such that Divine Love cannot reach the consciousness except through Human Love.

The shooting of arrows by Jonathan as a sign to David of the king's continued displeasure, is symbolical of the natural interchange or language of love. It is essentially a silent shaft, shot from soul to soul by a power and in a manner none can explain. The swift and silent arrow is its closest material symbol. The bow and arrow are prominent in Jonathan's history and fully identify him as Human Love. The same symbol is common today in Cupid and his bow, who is the little boy whom Jonathan sent to pick up the arrows and return them to him.

After the boy had gone Jonathan went to David's hiding place, and they kissed one another in Oriental fashion, and wept. This is all symbolical of a sorrow in the subconscious affections of each of us when we let personal desire and willfulness suppress the natural tenderness and sympathy of the heart.

* * * * *

In sleep the turmoil of sense is stilled. The thoughts of destruction and violence which fill the consciousness dominated by the almost insane Personal Will (Saul) are for a time quiet.

Sleep is not necessary to the spiritual side of one's being. David (Love) was not asleep.

The sense consciousness produces such friction in its ignorant use of thought that it soon dissipates the vitality of the system, and like an engine out of steam, it stops —it sleeps.

Then it is that the spiritual planes of Being impress their ideas upon the outer mentality. Dreams are quite often important revelators of spiritual truths, and those who are open to the inner realms may be instructed by them.

Sleep is a great harmonizer of discordant thoughts. It "knits up the raveled sleave of care." We do not

know the deep mysteries of sleep and what goes on in the soul when the sense man is in repose. Those who get into the "deep silence" in meditation produce a state of consciousness analogous to sleep. All the outer thoughts are stilled and the *I Am* listens to the "still, small voice." It may also see symbols, feel the inner forces, or catch Divine Ideas fresh from the fountain-head. Those who are expert in this concentration of attention upon inner planes of Being, find that a great rest and peace comes to them, and they feel upon emerging from one of these sweet periods of communion with the Lord, as if they had had a night's refreshing sleep. From this we know that man, in constant mental touch with the perfectly adjusted ideas of Divine Mind, would never need to lose consciousness in that negation called sleep. But until we overcome the error thoughts that produce the wear and tear of life, we shall find ourselves falling asleep.

Death is but a prolonged sleep, the result of thought inharmony so great that the body cannot stand the strain, and collapses. Then, instead of being in a body when he awakes, man finds he is in the realm of thought alone, without an avenue adequate to its full expression, and he is forced by the law to again build an organism from the cell up.

Saul (Will) is asleep with his whole army. Abner (son of light), the captain of the host, is the intellect. The army is resting, gathered about the "chariots." Chariots represent the body activities. Saul and all his soldiers were gathered about these, with Saul's spear stuck in the ground at his head, representing the office of the Will as the projector of thought.

While the mind of sense and the disobedient Will are in repose, our native Love (David) with Abishai (Presence of the Father) come to our camp. Sense is utterly powerless when asleep, and were these faculties of our being, that we have been warring against and persecuting, so inclined, they could easily destroy the

man of sense. But the spiritual shows its magnanimity by taking for the time the spear of Saul, as evidence of the secret visit.

Thus is portrayed the ability of the soul to make its character felt in man's life when he is right opposed to its laws. Saul was softened by this evidence of the soul's ability and goodness, and became repentant.

So we find ourselves tender and obedient after a lesson of Love, whether in the silent communion of sleep or the conscious experience of daily life. Love is the greatest thing in the world, and the rampant ambitious Will recognizes in its saner moments that Love shall do mighty things and shall finally prevail. "Love is the fulfilling of the law."

* * * * *

Error destroys itself. Saul took his own sword and fell upon it. The sharp, cutting words we speak are like swords that lacerate the feelings of both enemies and friends. These thoughts and words are sure to return to us, and when they do, the conditions are so grievous that we feel that the battle is going "sore against us."

The death of Saul and his three sons, Jonathan (Human Love), Abinadab (Physical Will or Body Control), and Melchi-shua (King of Health or Physical Vitality), means the dissolution of the whole organism, the result of disobedience to the Lord, or Law of Being.

Through continued disregard of the Divine Law, man gets farther and farther away from that interior harmony which is perpetually fed from the spiritual springs of Being. The discordant realms of thought from without, represented by the undisciplined and savage Philistines, encroach more and more upon the sacred abiding places of the thoughts within, which are represented by the Israelites. Gilboa means a bubbling spring in a high place, and represents the inner source of spiritual life. It is here that the enemies of law and

order, the Philistines, finally get one who has all his life followed the dictates of Personal Will.

"So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together." The armourbearer is the soul's consciousness of its security in God; when that is withdrawn there is a complete loss of hope, and the whole personality gives up.

The undisciplined forces of error thought complete their work in the body by stripping it of all that gave it character—the object being to destroy it entirely.

But there is always a saving grace in the Divine goodness; if we have ever done a kind act, it has been preserved in the careful records of memory, and will come forth when we most need it. Saul had in the beginning of his reign delivered the inhabitants of Jabesh-gilead from their enemies, the Amorites, who were about to put out their right eyes. In remembrance of the deed, they took the bodies of Saul and his sons away from the Philistines, and gave them decent burial. Jabesh-gilead means dry, hard, rough. It represents the forces of nature that gather up and care for the dust and ashes of the organism. Nothing is lost in the Divine economy, and that which is dissipated will in due course be gathered again, and another trial be made in the working of life's problem.

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David is often referred to as a type of Christ. His life was a forerunner of that of the more perfect man, Jesus Christ, who was "of the house of David." This allegory of Saul and David is, then, the story of man-consciousness in a certain phase of character building. That consciousness may be yours or mine. When we have had a great defeat in some cherished ambition, for which we have worked for years, there is a collapse of mind and body—Saul and his sons and all his people are slain. But a resurrection is possible. Jesus was crucified, and the people said, "He is dead." But he was not at all dead—there was a resurrection after that

human sense of life had exhausted itself and given up. It is only after the creature has let go and given up the ghost, which is the apparition corporeal, that higher aspect of life is possible. David is the controlling faculty in this higher life and manifestation.

David represents Divine Love individualized in human consciousness. Love in Being is the idea of Perfection in Unity. When this Divine Idea is focused in man, it is the Christ Love on its inner side and Jesus' love on its outer. When David in his youth and purity daily communed with God, he closely reflected Divine Love. When he developed more character as king in dominion over men, he manifested the limitations of the human in larger degree.

When we first come into the consciousness of Divine Love as the ruling motive of our life, we are careful to ask for Divine guidance in every act. David felt that the time had come for him to set up rule in the kingdom, and he asked of God if he should go up into any of the cities of Judah. The cities of Judah represent the spiritual centers of life in consciousness. The Lord told him to go unto Hebron, which means an association of ideas; metaphysically it represents concentration.

Thus the first step in demonstrating our rule in Divine Love, is obedience to the Lord. The second is to go up into our highest spiritual realization, and there concentrate all our thoughts.

The wives of David represent the substance side of thought which must enter into this demonstration. Ahinoam means beauty of motion, whose ruling idea in mind is activity without discord. Abigail means a father's joy. The idea back of this is that joy comes from God and should go with his love. This wife is a Carmelite, which means abundance. Thus we see that joy and abundance are closely associated. One of the occult ideas contained in the Hebrew word Judah is *praising*. It is found that praising and thanksgiving thoughts multiply the brain cells. Gratitude is another

name for this state of mind. The brain cells are but the visible precipitations of an ocean of thought-stuff everywhere present. Hence praising and thanksgiving multiplies and increases everything that we center it upon. Jesus gave thanks before he raised Lazarus. He gave thanks before he multiplied the loaves and fishes. Scientifically he was increasing the thought-stuff until it precipitated into the realm of visibility. Go up into the cities of Judah and use the law as here stated, and you can bring forth whatever you set your heart upon.

Generosity and acknowledgment of good everywhere, is a mental attitude necessary to a Divine Love demonstration. David sent messages of thankfulness to the men of Jabesh-gilead for burying the body of Saul.

Because we have taken possession of the consciousness in the name of Divine Love, does not imply that we are yet supreme in our rule. There is always a remembrance of past errors remaining as a subconscious remorse or shame in mind. This is Ish-bosheth, son of Saul, whose name means "son of shame." He rules part of the consciousness, but he is a weakling, and his kingdom is insignificant. We should always be on the alert, however, to put down this accusing conscience and place Divine Love in its stead.

A MORNING PRAYER

W. JOHANNSEN

Oh Lord! Thy presence I this day implore;
Do thou my every thought inspire!
Let every act of mine adore thyself;
Give me to taste the joy of whole surrender to thy will,
And the delight in loving service to mankind, but still
Be in the world—yet far above its vain pursuits,
In sweet communion with thyself, to live
The life that may be pleasing to thy sight;
Responding to the faintest whisper of thy voice,
May instant be my soul's obedience to perform
Whatever humble task thou dost require of me.

ANSWERS TO QUESTIONS

Many who seemingly never have any thought but of selfishness, have beautiful and healthy bodies. If thought makes the body, how do you explain this?

The first point in answering this query should be the consideration of the questions, What is beauty, and what is health? It is said that every eye forms its own beauty. One who lives in the realm of the sense delights in sensual beauty, or that which appears to him to be beauty, judging from his view. The intellectual man requires something more to fulfill his idea of the beautiful. He must see certain mental qualities or he sees no beauty. Those in spiritual understanding have a still higher standard. Face and form must express the spiritual nature in order to awaken within them any concepts of beauty. The eye is not alone in forming impressions of beauty. Character is the large factor in making man beautiful, and we do not know character through the eye of the senses. Character is discerned and felt by the soul. A face might be plain to the sense man, while to the spiritual man, whose eyes are open to spiritual things, it might express the beauty and strength that come from dwelling in the conscious presence of God. So it is with health. There is a mere temporal, animal life and strength, that some call health, but true health is a harmony of mind and body, resulting from spiritual thought and obedience to the spiritual Law.

As to why a superficial health and beauty appear in certain ones, the reason is found in the fact that they live in a degree of harmony with their own ideas and standards of life. These standards may not be very high nor very enduring, but so long as the thought is in harmony with them, it produces a temporary harmony in mind and body.

Tell how to make affirmations effective.

Affirmations, to be effective, must have in them the quickening power of the Spirit. They should therefore

be based on absolute Truth. The individual mind must lay hold of them with faith and assurance, and in deep concentration and meditation feed upon them until they become assimilated by the whole man.

The chief factors in concentration are interest and attention. It is easy to center the mind wherever interest draws it. For this reason concentration in Spirit comes easier to those who love their God with all their heart, and with all their soul, and with all their mind, and with all their strength, than it does to those whose minds and hearts are divided between God and the world. A divided mind can be unified by entire consecration to God. When the mind is thus unified, affirmations of Truth naturally and easily become effective. While interest in the world draws the attention out into the external, some discipline is necessary to bring it back to the spiritual center within. A regular time every day for prayer and meditation, helps much in keeping the mind stayed on God. If the thoughts tend to wandering, they should be brought back persistently to some definite truth. To avoid mechanical repetition of a statement, give attention to the details of its meaning and consider how it applies to you. For instance, if you are holding, "I am filled with the abundant Life of the Spirit," think for a little while about your reasons for making this claim. First, you are the offspring of God; you live, move and have your being in him. You could not live an instant apart from him. All the life and strength you express are his. In addition to this, which is true of all people even in their natural estate, there is the truth that Jesus came to reveal, which is that through him you have an increased life-flow, even the Life Abundant. Some of his statements will help bring you to the realization of his life-giving Presence. "I am come that they might have life, and that they might have it more abundantly." "I am the resurrection, and the life." Soon the mind becomes interested in following up certain lines of thought in connection with the

main idea you are holding; then concentration becomes easy and your affirmations become effective.

What is the best way to discipline the appetite and bring it under the dominion and authority of the Christ Mind?

All man's appetites and desires are primarily spiritual. They are his means of appropriating the Life and Substance of Spirit. But the whole man has fallen short of the Divine Law of his being, and he expresses his powers in unrighteous ways. So appetite took on carnality, and when man begins his conscious growth in the spiritual life, he finds he must overcome carnal appetite and bring all his powers and forces into obedience to the Divine Law.

The positive affirmation, "My appetite is spiritual, and it now finds its perfect expression in the purity and righteousness of the Christ-Mind," is the first step in restoring it to its rightful place. This affirmation should be carried out in thought, word and deed. To speak the affirmation, and then continually deny it by wilfully betraying it into the hands of the sense man, will not produce any very speedy change. If sense desire calls for false stimulants in food and drink, the Higher Self should say "No." Faithful discipline of this kind will make many changes in the kind and quantity of food that is eaten, and the appetite will be set free from its bondage to the carnal mind.

In addition to this, very definite statements of dominion and power and authority in Christ should be made. A firm hold on an overcoming word like this will prove helpful: "I am established in the power, and mastery, and dominion of the Christ Mind. My appetite is no longer in bondage to sense man. I speak this word of authority in the name of Jesus Christ."

One means of taking control of the appetite is practice in eating slowly. When one eats too fast, it shows that he is not poised. Dominion comes through poise. Poise is a result of dominion. These two act together.

While eating, one should remember that he does not "live by bread alone, but by every word that proceedeth out of the mouth of God." All foods are representative of ideas. The idea is the word. While the food is being eaten, digested and assimilated, another process goes on. The ideas back of the food are being appropriated by the mind, and are being built into the soul and body. For this reason, it is very important that only foods carrying right ideas be eaten.

Besides the inherent, essential, fundamental idea in a food, there are associative thoughts producing effects, like fear. A man who was a hunter in the early days of Kentucky would not eat the flesh of any animal that saw him before he fired his gun. He said it was not fit to eat. He was not a metaphysician and never heard of anything along that line, but by observation and experience, he had learned that the fear which the animal felt when it saw him and felt his murderous thought, poisoned the meat. It is hardly necessary to add that the hours and days of suffering and fear which animals now undergo before they are slaughtered, render their flesh unfit for food. This is but one of many reasons why one who would discipline his appetite finds vegetarian diet necessary.

What is it to be made whole?

To be made whole is to be healed in both body and mind. Bodily healing alone does not suffice, for unless there is a change of mind also, disease will again manifest itself in some form in the body, and the second condition of the patient may become worse than the first. On the other hand, a change of mind is quickly manifested in the body, and if we have been transformed by the renewing of the mind, the change is quickly evidenced by the restoration of the body to health and harmony.

Why is it wise to make understandingly the following affirmation: "God loves me and approves of all that I do"?

It is quite necessary, if we are to be about our "Father's business," that we realize the fact of the indwelling Christ. Realizing the fact leads us to trust the inner voice, and to be guided by it in all our ways. Then it is no longer I that live, "but Christ liveth in me." If we lose sight of or doubt this presence within, we set up a variable state of mind, a double mind, and "let not that man think that he shall receive anything of the Lord." Therefore, to hold ourselves steadfast in Truth, it is necessary to affirm understandingly, "God loves me and approves of all that I do." Anything less would be denying our indwelling Christ.

What is the meaning of Jesus' statement, "I go to prepare a place for you"?

As Jesus Christ understood the Law of God, he came to show us the way to live our lives, to resurrect ourselves out of sin and death into immortality. As he was tempted like all men, he proved to mankind that we could overcome the temptations of the world. Jesus took on the likeness of sinful flesh, and it was this mortal and personal and flesh that died. He made the Great Demonstration and through him, through the understanding of power which he gives, we can have heaven here and now and make our abode in the place that he has prepared for us. But each individual must come into the consciousness of eternal life and love before he can enter spiritual life. It is not within man's power or ability to free himself from sin and attain eternal life, for salvation is a free gift from God, brought within the reach of man by Jesus Christ.

If thy desire it be
To see
The times prove good
Be such thyself, and surely know
That all thy days to thee
Shall, spite of mischief, happy be.

—*Milton.*

BIBLE STUDY

Interpretation of Genesis 3:20-24 R. V. Its Application in Individual Consciousness.

20. *And the man called his wife's name Eve; because she was the mother of all living.*

"Eve" represents Love, or feeling in individual consciousness. The *I Am* (Wisdom) puts feeling into what it thinks, and so "Eve" (feeling) becomes the "mother of all living." *Feeling* is the Spirit that quickeneth. Woman is the soul region of man, and is the Mother Principle of God in expression. Back of the woman (feeling) is the pure life essence of God. "Adam" and "Eve" represent the *I Am* identified in life-substance. They are the primal elemental forces of Being itself.

21. *And Jehovah God made for Adam and for his wife coats of skins, and clothed them.*

Man was originally connected with the spiritual body Idea, but when he took on personal consciousness he was given a "coat of skins" under the Law, corresponding with the quality of his thought-world. The "coat of skins" is the body of flesh. When spiritual thought becomes supreme in consciousness the "coat of skins" will give way to the manifestation of the spiritual body, which is the immortal body spoken of by Paul. Corruptible flesh is the manifestation of corrupt ideas in mind. "Be ye transformed [changed in form] by the renewing of your mind."

22. And *Jehovah God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.*

"Jehovah God" is written in the Hebrew, Yeveh. *Yeh* is masculine and *veh* is feminine. "Jehovah God" is Divine Mind identified as the Christ Mind, or *I Am* man. "Good and evil," primarily, representing the two poles of Being, are opposite, but not adverse to each other. Man developed Divine consciousness, or came

into an understanding of Ideas in their relation to Being itself, and when he became involved so intensely in the feeling or negative side of his nature, he lost consciousness of the equilibrium of the Christ Mind. Will became independent of wisdom, and an unbalanced condition in both mind and body was set up. And "lest he put forth his hand [receiving capacity of mind], and take also of the tree of life, and eat, and live forever," using the forces of Being toward the expression of a consciousness adverse to the Christ Mind, the Omnipresent Wisdom closed the door to the *within* until man should again enter into the garden through establishing a Divine consciousness.

23. *Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

The "garden" symbolizes the spiritual body in which man dwells when he brings forth his thoughts after the original Divine ideas. This "garden" is the substance of God,—"Eden," or state of perfect relation of ideas to Being. The "garden of Eden" is the Divine consciousness. Having developed a consciousness apart from his Divine nature, man must "till the ground from whence he was taken," that is, come into a realization of God as the source of his Being, and express ideas in harmony with Divine Mind. Wisdom and Love are joined in God, and a perfect balance is struck between knowing and feeling in consciousness when man spiritualizes his thoughts.

24. *So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the tree of life.*

The "east" is the within. "Cherubim" means protection, or sacred life. The inner spiritual life is protected from the outer, coarser consciousness. The "flame of the sword" is the Divine Idea or Word of God. Man unites with the inner Word, or sacred life,

through spiritual thought, meditation and prayer. The Word is made flesh, or is brought into manifestation when we conform in Idea to the ideas of Divine Mind, and set up the activity of the Divine Will, which is perfect thought and corresponding perfect action. The "way of the tree of life" is the "narrow path" referred to by Jesus Christ; it is the way of unfolding Divine consciousness through realizing the Divine nature of man.

MORNING AFFIRMATIONS

Hear, O Israel, The Lord our God is One.

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.

Thou shalt love thy neighbor as thyself.

Thou Only! Omniscience! Omnipotence!

Thy love fills my heart.

Thy presence quickens my soul.

Thy intelligence illumines me.

Thy power strengthens me.

I have faith in thee as the Source of all that *I Am*.

I have faith in thee as my strength increasing.

I have faith in thee as my prosperity unfailing.

I have faith in thee as my wisdom and understanding.

I have faith in thee as my steadfast courage and confidence.

I have faith in thee as my health, my peace, my love and my harmony.

I have faith in thee as my joy and happiness.

I am a willing subject to thy perfect law, by which I am kept from thoughts of sin, sickness, poverty and death.

My whole being is open to thee and all thoughts of concealment are removed.

Thy Spirit goes perpetually before me and makes easy the way.

A joyful success attends all my efforts because of the trust I have in thee, my God, my Father, my Ever-Present, and All-Sustaining Power. Amen.

TRUTH AS TAUGHT AT UNITY

What is Christian Healing?

It is the healing system taught and practiced by Jesus.

Upon what is this system based?

Upon the understanding that all existence has its source in an Omnipresent Mind-Principle, which Jesus called God and Father.

Why do you call it a Mind-Principle?

Because its creations exhibit intelligence, and in all ways indicate the presence of a thinker. The universal evidence of order and harmony in creation prove that an unchangeable law is always operative—this is principle.

Did not Jesus teach that God was a person?

No. He said: "God is Spirit; and those worshipping him must worship him in Spirit and in Truth."

Did Jesus create this Principle?

No. Jesus acknowledged it as the supreme and only cause of his existence, and it, in response, poured into his mind all its potentialities.

Did Jesus claim exclusive privilege as the Son of God?

No. He quoted to his followers from the Old Testament, "Is it not written in your law, I said Ye are gods?" He also said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

What is the underlying basis of all metaphysical healing?

That Being is one harmonious whole mind, and that man, its offspring, is like it; made in its "image and likeness."

Then if the Divine Harmony always makes health, what should man seek first in his search for health?

Unity with the One Mind.

How can man make this unity?

By consciously adjusting his mind to that of God.

What is the first step in this adjustment?

The forsaking of wrong thinking.

What is wrong thinking?

Thinking thoughts that are unlike God's ideas.

Can man know the mind of God?

Yes; Jesus said, "The word which ye hear is not mine, but the Father's."

Can a man charge his mind with God-thoughts until he is made perfectly whole?

Yes. "Be ye . . . perfect, even as your Father which is in heaven is perfect."

How do God's words work in the mind of Man?

As seed. "The word is the seed," said Jesus.

Does flesh and blood come from words?

Yes. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.—*John.*

Was this "glorious" flesh the same as that of people who are subject to disease?

No. The flesh here spoken of had been redeemed and purified by the Divine Word.

Is this purifying Word still in the world?

Yes. It is everywhere. It is through this Living Word of God that the human family is to be redeemed from sin, sickness and death.

How shall we know when this Word has begun its redemptive work in us?

First by a discernment of the Truth of man's being and his relation to God. Second, by a quickening, renewing, regenerative work in the body. "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you."

SUNDAY LESSONS by Charles Fillmore

SUNDAY, MARCH 23.

THE HEALING POOL.—John 5:1-13.

1. After these things there was a feast of the Jews; and Jesus went up to Jerusalem.
2. Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches.
3. In these lay a multitude of them that were sick, blind, halt, withered.
5. And a certain man was there, who had been thirty and eight years in his infirmity.
6. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole?
7. The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
8. Jesus saith unto him, Arise, take up thy bed, and walk.
9. And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day.
10. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed.
11. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
12. They asked him, Who is the man that said unto thee, Take up thy bed, and walk?
13. But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.

SILENT PRAYER: *The wholeness and perfection ever present in Divine Mind heals me.*

Nearly all the miracles of Jesus were in connection with a feast of some kind. In this lesson it is stated, "There was a feast of the Jews, and Jesus went up to Jerusalem." A feast symbolizes appropriation in a

large measure—that is, laying hold of Divine potentialities. Eating is the outer representation of an inward fact—that fact being spiritual. Jesus used the outer symbol to represent the spiritual reality, when he told his disciples to eat the bread as his body and drink the wine as his blood. When we affirm with spiritual understanding the fact of the omnipresent substance, we are eating the body of Christ, and when we affirm the omnipresent energy and eternal life of Spirit, we are drinking the blood of Christ. Having entered into this understanding, the outer symbols are less necessary—we have the substance in mind and Spirit.

Bethesda means "House of Mercy," a place for caring for the sick. It represents the thought of sickness in human consciousness, and the necessity of healing centers. It is connected with the senses, the "five porches." Belief in sickness has formed in human consciousness a thought atmosphere that holds people in sickness and makes them slaves to a multitude of healing remedies. Looking to these external aids, men lose sight of the power of the Spirit within, by which they can rise up and overcome negative states of mind. The thought of sickness becomes a mental disease—a sort of mild insanity. Physicians recognize certain patients as having the "hospital habit." They make it a practice to go to the hospital for a certain period every year, whether they are ill or not.

The "great multitude" that lay near the pool of Bethesda, are the accumulated thoughts of weakness in human consciousness waiting to be helped—when they should be helping themselves. Jesus understood the situation, and gave the healing remedy, "Take up thy bed, and walk."

There is an infirm state of mind in every one who gives up to sickness. The spiritual *I Am* can at any time speak the word of activity, and by so doing, cause the infirm thought to move from its place of rest. Never allow the thought of the possibility of sickness to

have any place in your mind. Some people have all their lives labored under the thought that they are "delicate." It has become a mental habit, and they are looking for help to get into the healing pool, which they think is external. It is the Truth that lifts them out of this delusion, and through it they are made whole.

SUNDAY, MARCH 30.

THE BREAD OF LIFE.—John 6:27-40.

27. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.

28. They said therefore unto him, What must we do, that we may work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?

31. Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.

32. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.

33. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

34. They said therefore unto him, Lord, evermore give us this bread.

35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

36. But I said unto you, that ye have seen me, and yet believe not.

37. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.

38. For I am come down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.

40. For this is the will of my Father, that every one

that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

SILENT PRAYER: *I rest in the consciousness that the substance of my life is spiritual.*

After feeding the multitude, Jesus retired to the mountain and spent the night in prayer. It is the universal testimony of those who are in the regeneration that they have to spend much time in prayer on the mount of spiritual realization. To pray all night is not unusual with one who is striving to make complete at-one-ment with God. In the depths of the soul are thought aggregations that require the redeeming power of the Spirit, exercised to its utmost. No one knows his strong and weak points thoroughly until he has analyzed the structure of his soul. Redemption requires concentration, meditation, prayer; in fact, all the movements of the mind put to their highest activity. Prayer is but a name for mental activities far beyond the range of ordinary comprehension. For example, to overcome the subjective thought of old age involves the cleansing of co-related thoughts preceding it. These have to be raised to a high vibration through energizing the whole system with a new life current.

The outer consciousness strives for the things of sense, but one who has found the real substance and source of supply proclaims, "Work not for the food which perisheth, but for the food which abideth unto eternal life."

To do this inner work that redeems the whole man and puts him in touch with spiritual realities, one must believe on, or have faith in, him "whom he hath sent." This one who is sent of God is Christ, Spiritual Man, the higher self of every man. We must believe that there is a Spirit in man that transcends the mortal, and that it has power to do all that we conceive possible to God. Thus God's work is done in us.

The tendency of men to believe that some prophet or wise one has access to God which they have not,

must be refuted. The Jews counted the manna given to their ancestors by Moses as in some way having to do with their salvation. Jesus says, "The bread of God is he which cometh down from heaven." You must be your own high priest and prophet. God is the sustaining substance and life, manifesting through each soul; how, then, can he pass his resource to that soul through some human instrument? He cannot, and all dependence upon such helps is weakening and futile in the end.

I Am the bread of life. Whoever believes on the spiritual *I Am* as his Oversoul, and affirms it as his *substance and life*, shall never hunger nor thirst.

SUNDAY, APRIL 6.

I AM THE DOOR TO THE SOUL.—John 10:1-16.

1. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that came before me are thieves and robbers; but the sheep did not hear them.

9. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

10. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

11. I am the good shepherd: the good shepherd layeth down his life for the sheep.

12. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and

leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them:

13. He fleeth because he is a hireling, and careth not for the sheep.

14. I am the good shepherd; and I know mine own, and mine own know me,

15. Even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

SILENT PRAYER: *I am the open door to Divine Perfection.*

The door of your mind is your *I Am*. "I am the door of the sheep." "Sheep" are your thoughts. The "thief and robber" is mortal thought. The "porter" is the will. The "good shepherd" is also the *I Am*.

All forces that come into your consciousness in any other way than through your own *I Am*, are thieves and robbers. No man can be saved from the limitations and mistakes of ignorance except through his own *I Am* volition.

There is a widespread belief that we can turn over to those who have better understanding the straightening out of our tangled thoughts, and thousands are in this age getting financially fat through the credulity of those who are laboring under this delusion. Such help may be extended temporarily, but it always proves a "thief and a robber" in the end. The true healer is always *teacher*, and instructs his patients how to open the door to the "good shepherd," the Divine *I Am*.

"The good shepherd layeth down his life for the sheep." This means that the high spiritual *I Am* lets itself become identified with the limitations of self-consciousness that it may lift all up to the spiritual plane. "I lay down my life, that I may take it again."

When we open the door of the mind through consciously affirming the presence and power of the Divine *I Am* in our midst, there is a marriage, or union, of

higher forces in Being with lower; and we find that we are quickened in every part—the life of the *I Am* has been poured out for us. Thus Christ becomes the Savior of the whole world, by pouring this higher spiritual energy into human consciousness, which each must take for himself and identify himself with. The individual *I Am* is the only door through which it can get into our thoughts in a legitimate way. If it comes through mediumship, or hypnotism, or mental suggestion, without our willing coöperation, it is a "thief and a robber."

There is but one life-giver, one savior, the Christ; and the only door through which the Divine Essence can come to us is through our own *I Am*. Jesus of Nazareth points the way, but everyone must take up his cross and follow him; must "overcome" as he overcame.

SUNDAY, APRIL 13.

THE TRANSFIGURATION.—Luke 9:28-36.

28. And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah;

31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

36. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

SILENT PRAYER: *In my spiritual illumination, I am the beloved—the chosen Son of God.*

Going up into the mountain to pray, means an elevation of thought and aspiration from the mortal to the spiritual viewpoint.

The prayer of Understanding, which is founded in unselfishness, sends out a very high and pure thought vibration. All mental action radiates rays of light—they are now called by physical scientists, "N-rays." Psychics have long claimed that they could see these rays surrounding the body, not only of human beings, but of animals, plants, and even stones. Their claims have been considered chimerical until in the last few years, when science has found that it can measure the force of these rays, and it is taking them into the realm of so-called *exact science.*

The character of the thoughts has all to do with the emanations of these rays. If the thoughts pertain to the things of sense, they are dark and weak; if the affectional and intellectual nature is active, they become highly colored and forceful, but when the mind is exalted in prayer, a dazzling light radiates from all parts of the body, and especially from the head.

To pray effectively one must have faith (Peter), love (John), and understanding (James). These accompanying the *I Am* (Jesus) in prayer, reveal the law of denial (Moses) and affirmation (Elijah), which eventually does away with the personality, and brings forth the Christ at Jerusalem, city of peace.

Faith, Love and Understanding are "heavy with sleep" when we begin our devotions, but they become awakened through the exalted exercise of thought, and take on a degree of spirituality. But they do not fully understand the law of Divine Unity which exists in the higher spiritual. Faith would erect three tabernacles,

or temporary thought-bodies, not yet realizing the body of Christ, which is a unit.

After great spiritual activity there is a period of quietness, sometimes even gloom, and a feeling of fear takes possession of the developing, but not yet permanently illuminated consciousness. But the Father is not absent, and his voice flows out from the depths within in assurance of Divine Sonship.

When there comes conviction of the *I Am* identity with its Spiritual Source, there is neither denial nor affirmation, but simply *I Am*, Jesus. "They held their peace, and told no man in those days any of the things which they had seen;" this represents the inability of the mind to express the revelations of the spiritual. There are no occult secrets to those who are spiritually quickened. Yet no language can explain that which occurs on a plane of consciousness in which the conditions and relations are far different from the material. The limited mind cannot grasp the powers of the unlimited.

SUNDAY, APRIL 20.

DEMONSTRATING OVER ERROR.—Luke 15: 1-10.

1. Now all the publicans and sinners were drawing near unto him to hear him.
2. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.
3. And he spake unto them this parable, saying,
4. What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
5. And when he hath found it, he layeth it on his shoulders, rejoicing.
6. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.
7. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.
8. Or what woman having ten pieces of silver, if she

lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?

9. And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.

10. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

SILENT PRAYER: *The joy of repentance and the forgiveness of consciousness of sin, gives me peace and health.*

Some metaphysicians hold that error thoughts will perish of their own accord if we ignore them entirely and keep our attention fixed on the good only. This is undoubtedly a correct position, assuming that the error thoughts will not insist upon bobbing up now and then. But the experience of most people is that these sinner thoughts have a way of making themselves especially prominent after the Truth has come into consciousness, as in this lesson we are told, "Now all the publicans and sinners were drawing near unto him." So we find that the shortest and quickest way is to go after these sinners and bring them to repentance. This is called "demonstrating over error," or according to Jesus, "overcoming."

Jesus lays unusual stress upon the necessity of "overcoming" in order to get into the kingdom of heaven; many times the expression is used in the Scripture, especially in Revelation. We are to be vigilant in correcting these thoughts that fall short of the Divine Ideal —the perfect man.

But "the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them." So those today who are in only the intellectual perception of Truth argue that when we search out our faults and deny and affirm for them, that we are making too much of them, and that they will become prominent in consequence.

However, a deeper understanding of the law of thought shows us that every manifestation of the thinker

partakes of his characteristics. Therefore, every so-called evil, or sinner thought, has a certain quantity of good in it; it has life and intelligence—it is a thinking entity itself, and must be dealt with just as you would deal with one of your children. So it is unwise to ignore these children of the mind, or give them a mental opiate, consoling ourselves that they are dead, when they are in reality out in the wilderness of the mortal realm—"lost sinners."

The Truth is not afraid of being contaminated through association with sinners. Jesus did not associate with publicans to become one with them, but to raise them up. He did not pander to wrong in any person or class—he did not seek to gain favor with the publicans by avoiding the Pharisees. Both classes were sinners, and he had an object in associating freely with them.

The Pharisee state of consciousness draws aside from sin, and through its assumption of righteousness, fails to detect some glaring errors in its own thought. Search yourself, and see if you are short any sheep. It is a very pure character that is ninety-nine per cent good, and most of us would be content to rest with that high standard, but Jesus says, "Go after that *one* which is lost and find it."

"There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance." Heaven is peace, and love, and justice, and goodness—it is the *real* of God and man. We accept this as a matter of course and rest in its harmony. But if there is a part of the consciousness which has been outside of this heavenly condition, and we succeed in bringing it in, how we rejoice over the demonstration! Then we say to our friends and neighbors, "Rejoice with me, for I have found my sheep which was lost."

So much laughter, so much life enjoyed.—*Burns.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over." All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

March 20 to April 20, 1919

Held daily at 9 p. m.

I delight to do Thy Will, O my God.

PROSPERITY THOUGHT

March 20 to April 20, 1919

Held daily at 12 m.

Thou art my Help and my Deliverer.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

Key to Receptivity of the Spirit.

The nature of your letter indicates to some extent the reason you are not able to positively lay hold of the Principle of Truth, and make it real in your life and affairs, and why you are not able to work effectively for others.

All negative, doubting thoughts; all vacillating thoughts, and all critical, impatient thoughts must be entirely met and conquered before you can be truly open and receptive to the Spirit of Truth. Take a firm stand for Truth, and then exercise your God-given motive power, the *Will*, and you will find it much easier to rise above the illusions that now seem to bind you. Moses, when led by wisdom to cast down his rod, saw it become a serpent. He became frightened and fled before it; but wisdom bade him come back and handle the serpent, and then Moses' fear departed. In this incident was seen the actuality of Truth. Sense illusion was shown to be a *belief* only. The serpent, evil, under Wisdom's bidding, was reduced to nothingness through understanding the Omnipresent Truth, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a phase of mortal belief.

Make a practice of daily declaring the healing Word for yourself first, and then for your receptive dear ones. When you have gained your own spiritual poise through waiting upon the Father in the Secret

Place within you may then safely, surely and effectively speak the living, loving, inspiring and healing Word for all who call upon you for help.

Answer to a Correspondent Who has Been Depending Upon Others for His Spiritual Help.

After reading your letter very thoroughly, it comes to us that you have been too long depending upon others for help and inspiration. You have access to all the Truth that there is. Then why not demonstrate it? "Arise, take up thy bed, and walk." You are not to live in *ideas* alone. Ideas are in Divine order when they have substance and form, life and intelligence, but the thought that one can rise right up into the realm of ideas without teaching each force in the consciousness to respond to *Mind* and its activity in every particular, will prove unsatisfactory and confusing. Realize your unity with the idea of God's harmonious expression. Let this perfect expression come forth in mind, body and affairs through acting in harmony with the ideas of Truth discerned and you will find the proper mental balance, the happiness, health and satisfaction that you are seeking.

A Point About Food.

My stomach has rebelled, and is putting up a tremendous battle. What can be the trouble? I can eat no fruit; no vegetables; no meat (of course) and can take only potatoes, brown bread and milk, and occasionally a soft boiled egg. You do not approve of eggs or milk, do you? Would you live only on bread and potatoes, and a little honey? I have been drinking milk because everyone has exclaimed over my thinness, and it is hard to go against everyone's idea, as you probably know; but I have come to a place where people and their opinions are a matter of indifference to me, and I *will* listen to the voice of God within me. Another thing that has been bothering me is a red nose and pimples. It seems ridiculous not to be able to demonstrate over such small things, and I feel ashamed to mention them, but do you think they are the result of drinking milk?

We are glad to know of the overcoming power of the Spirit which you have so wonderfully demonstrated

in many ways, and we rejoice with you. However, at the present time, your greatest need is the use of what the world ordinarly calls "common-sense," which is in reality, related to the discerning power of the Spirit. We understand that one cannot let appetite rule, and that appetite must be disciplined, but after you have declared that all your forces are under the power and dominion of the Spirit, you are safe in allowing the All-Knowing Mind of Spirit to act through you and choose for you what is best in body-building foods. Much inharmony is set up in consciousness through continually finding fault with this food and that food, until after a time the stomach gets *critical* to the point that it will not tolerate anything in the way of food, no matter what its nature may be.

The point to be kept in mind is that the body is not dependent upon food for its sustaining life and substance. These come from the Spirit within, but *as food represents ideas*, (and man must feed upon ideas either directly, or indirectly) man must appropriate these ideas direct from the fountain head of Truth and sustain his organism, or he must rely upon the secondary manner, which is the appropriation of these ideas through manifestation, in the wise choice and proper assimilation of food.

We believe that this advice will help you to study your own particular unfoldment and development more thoroughly. One develops the power to choose his own food, not because some teacher or spiritual movement has endorsed a certain diet, or told you what to eat, or not eat, but because you are led by the Spirit of Intelligence abiding within you to appropriate food corresponding to your spiritual unfoldment. It is good to look to spiritually minded people for help in all problems, but do not depend wholly upon them to work out your problems for you. Surely there is nothing so healthy and wholesome for man as good common sense, pure honest logic, and good judgment; all of these

qualities having their spiritual significance when the soul has been illumined.

The Reality of Man.

You are the offspring of the living God, created in his image and likeness. This "image and likeness" is the real Self; the perfect Christ-idea within each individual, and is the Self which Jesus demonstrated. When you are born into the consciousness that you are a child of God, and not limited in any way by the Adam or mortal man—you are at the same point in consciousness that Jesus was when he was born as the Christ-child. You should remember, however, that this "new birth" was only the beginning of his spiritual expression, and that you too must go on with him in the steps which followed.

For instance: When he attained the age of twelve he became conscious of the twelve great fundamental faculties of Mind which are inherent within each individual. Then he went into the temple, which means he went into his own body-consciousness, where he taught his new understanding of Truth to his thoughts and forces (the Priests), which had been trained in the old religious way. In fact, every act of Jesus in the outer represents some step in consciousness that each individual must take, in his bringing forth of the perfect Christ expression.

Health is Omnipresent.

We cannot see that your being a Catholic could possibly make any difference in your healing. We are non-denominational, and all receive the same attention from us no matter to what church they belong or whether they are members of any denomination. There is but one God, and he it is that all, to the degree of their understanding, are seeking to serve. Your faith in God as the Great Physician would bring you as good results as that of a member of any other church. God is no respecter of persons.

Man, the Master of His Destiny.

The outer or physical body is formed by the soul or mind of man; so in the shape of the head, the expression of the eye, the lines of the hand as well as its shape, man shows forth what he is holding in consciousness. His dominant thoughts make him what he is and maps out his future. He cannot conceal himself, for "as he thinketh in his heart, so is he." We do not think it wise, however, to study palmistry, nor seek readings of one's hand by those who profess to understand the art, for one can change his whole life through a change of mind, make himself what he will in disposition and character, and build for himself, through the power of the Truth, an entirely different future from that pictured forth in his hand or in any other part of his physical body. Man is not a "creature of fate" when he understands his Christ dominion and mastery over himself and his world, and his possibilities through Spirit, but he makes his own destiny.

Experiences Related to Ideas.

You must learn to relate all experiences, conditions, and activities in your life and affairs back to ideas, and cultivate faith and trust in your own indwelling Lord for strength and approbation. The Spirit of the indwelling Lord will draw to you whatever is needful for your information, discipline, inspiration, and development.

Keep your mind stayed on Truth, your heart with God, and you will move harmoniously, and triumphantly into the full consciousness and demonstration of your Divine Sonship.

Preservation of the Body.

Regeneration, as we teach it, is the "new birth" spoken of by Jesus to Nicodemus, and it pertains to bodily salvation. See John 3:1-7. In the regeneration, all the forces of the body are lifted up into their true spiritual estate, and are used for the building up and

spiritualizing of the body that the individual may partake of the life and immortality which Jesus Christ brought to light. The entire man, which includes the manifestation of the perfect body, must be lifted up together into the Christ Consciousness of immortality, thus overcoming the "last enemy"—death. We are sending you booklets that give further light on the subjects of regeneration and eternal life. "And I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—I Thess. 5:23-24.

The Spirit of Truth, the One Teacher and Master.

We wish you God-speed in your search for the full and practical Truth which makes free. In your seeking, remember that the Source of All-Good, the Great Revealer of Truth, and the Kingdom of Heaven, are within man. Jesus said to those Jews to whom he was at one time talking, "Ye search the scriptures; for in them ye think ye have eternal life: and these are they which testify of me. And ye will not come unto me, that ye might have life." (See John 5:39-40, Revised Version.) All that any book, even the Bible, can do is to testify of Christ the Truth, or tell about the Truth. To become *conscious of it* and so bring about one's salvation, one must turn within and through his thought and word make a union with his own indwelling Lord and God.

A Point About the Silent Unity Ministry.

We spend time and effort in making the healing, prospering, and restoring Truth of Being practical in our own lives and in those who write to us for our ministry; therefore, we do not find it expedient to take the time to answer by letter the many questions that are asked us *out of curiosity*, for *argumentative purposes*, or that are not *really necessary to the present spiritual development* of the inquirer. Our literature and Corres-

pondence Lessons are for the purpose of helping those who are deeply enough interested to search and study that they may grow into the understanding and practical application of the Truth that makes free.

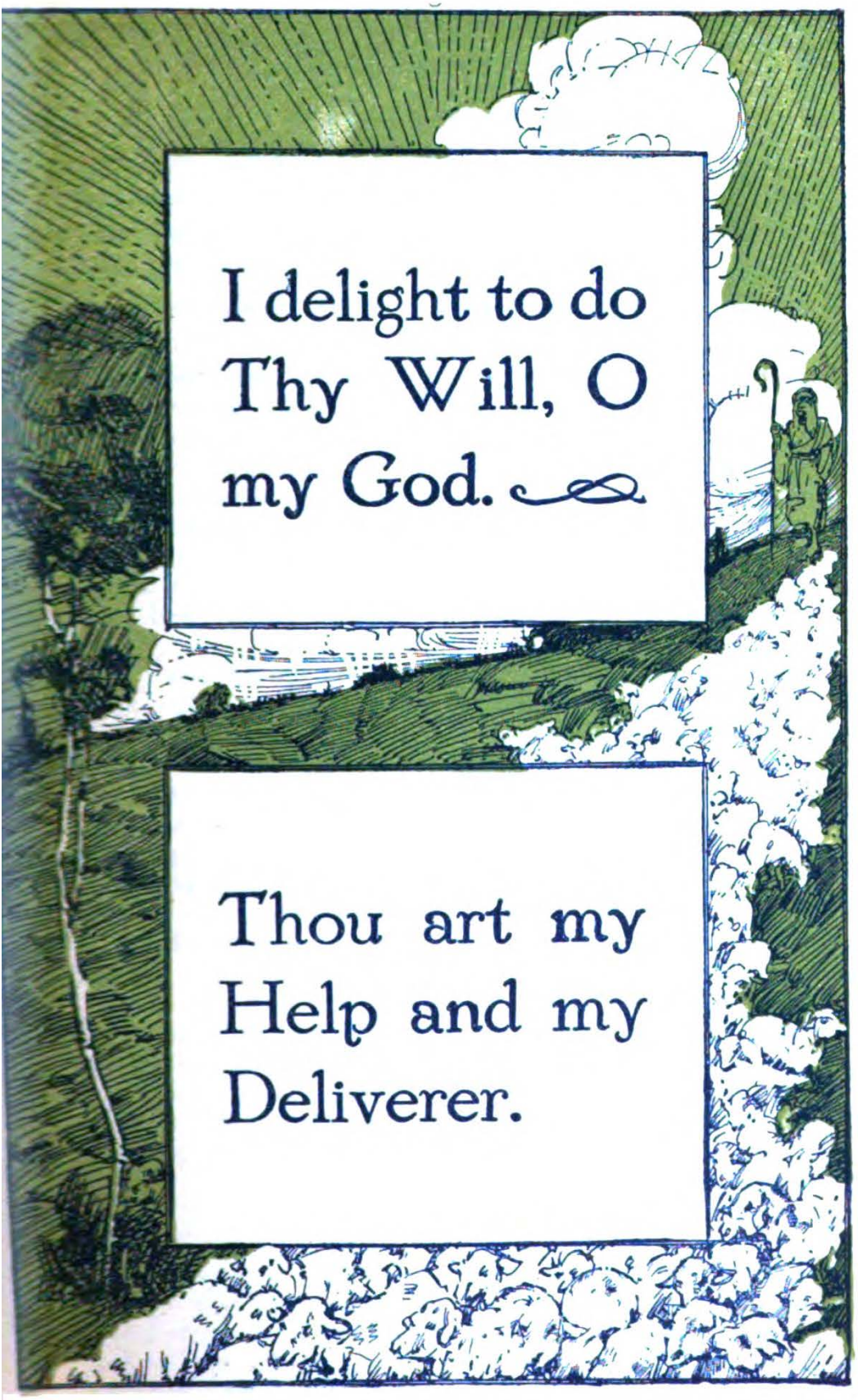
"*Truth*," *and* "*The Law of Being*."

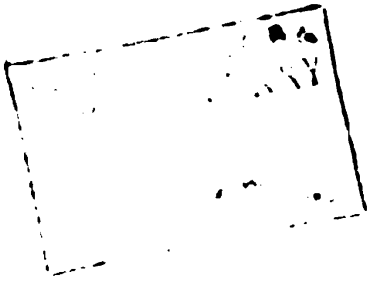
We are not surprised that you have found no exact definitions of what "Truth" and "The Law of Being" are, in our literature, for they are the sum-total of all that we are seeking to teach and demonstrate. Pilate asked Jesus, "What is Truth," and Jesus did not attempt to answer because he knew that the very finite consciousness of Pilate could not comprehend if he did explain. Again Jesus declared, "I am the Truth."

Truth and the Law of Being are really one. The Truth concerning God is that God is Spirit, Mind, the One Intelligence, Love, Life, Power, Substance, Principle, and Truth of the Universe, or immanent in the Universe. Man is the offspring of God; therefore man in his true Self is also Spirit, perfect even as the Father is perfect, and this perfection must be demonstrated throughout his entire being. When man thinks, talks, lives, and acts, according to this Absolute Truth, he is keeping the law of his being, and harmony, health, peace, plenty, and every good, even eternal life, is the result. But when man thinks that he is separate and apart from God, he sets up a consciousness of ignorance and a mixture of evil with the good, thus bringing inharmonies of all kinds into his life. "The wages of sin is death."

Spiritual things are discerned only through the Holy Spirit, so if you do not at once catch the meaning of the foregoing paragraphs, we suggest that you meditate upon the Truth that the Spirit of God in you knows and understands and reveals to you the things you desire to know, and which, because you are the offspring of Divine Mind, you can intelligently discern.

Declare often that the inspiration of the Almighty is your understanding.


I delight to do Thy Will, O my God.
Thou art my Help and my Deliverer.



CONTEST LETTERS

Continued

Letters from our Contest correspondents are grateful and loving acknowledgments of help received, and are not intended for invitations for letters from those desiring help. Silent Unity Department, at Unity headquarters, gladly responds to all requests for treatments and instructions.

Charleston, W. Va.—Two years ago everything was going wrong. I was barely making my expenses, and the outlook was blue. I was heavily burdened with debt on account of an illness, and was fretting over the matter when a Unity reader, with whom I was associated in a business way, walked in and suggested that I send for Unity literature and one of your prosperity banks. She explained how much good Unity had done for her in restoring her health, and how much it had benefited one of her relatives financially.

I sent for one of your prosperity banks; the result was that within two weeks after the arrival of the bank I collected a debt that I had tried for a year to have settled. My business location was not very good; within three months from the time of the bank's arrival, I had secured one of the best locations in this city for business. I had been trying for years to make a change of location, but could not find the right one. Immediately my business began to be very much better, and I was in a position to begin payment of debts that had accumulated on account of my three years' illness.

A few days after moving, I accidentally dropped a heavy weight on my foot, causing a deep bone bruise. Four physicians said that I must have it lanced or I would lose my foot. Instead of doing so, I discarded their advice and wrote Unity for prayers. The result was that my foot was saved and my health made better than it had been for years.

I have paid off over twelve hundred dollars of indebtedness in the past two years, as a result of the understanding acquired through your literature and treatment. You have taught me deep spiritual truths to supplant the material theories that the world accepts. I daily demonstrate the value of prayer in business, for I receive immediate answer, and I realize what Christ meant when he said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Your teaching has cast out worry and fear, for I have learned that God is my Unlimited Supply in everything that I desire; my faith has been greatly strengthened; my love for humanity has been increased; the Truth has made me friends out of those whom I considered enemies.

I know and feel deeply the import of true Christian living, and not until I came into possession of your literature did I have that inward joy, that peace that passeth all understanding. It has been my blessed privilege in the past year to direct others toward right living.

Of your publications, I consider Unity Magazine the most helpful; however, my appreciation of the magazine was stimulated through the reading of "Lessons in Truth" and "Christian Healing."

May God bless you abundantly.—*A. M. M.*

Vancouver, B. C.—In 1910 a lady in Vancouver lent me three "Unity" copies to read. I was so impressed with the Spirit of the magazine that I subscribed, and I have taken it ever since. I sent for "Lessons in Truth" and "Christian Healing." These have been a wonderful help. I take "Weekly Unity" and "Wee Wisdom," and my two little girls are firm believers in Unity teachings.

We belong to the Good Words Club, and have found that a great help in guarding the thoughts and words. If I were asked to mention which of your publications I find preëminently beneficial, I could not do it. All your literature is so permeated with the Love thought that it works wherever it goes. I am perfectly candid when I say that your message of Truth has helped me to realize Life instead of death. It has brought me prosperity and peace and joy. It has taught me to know God and myself.

I have been called upon to go through experiences since first reading your literature, which I never could have survived in my old way of thinking. Nothing seems impossible to me now. I want to experience everything, even Life eternal.

My gratitude to Unity headquarters is very great, but your source of power, I realize, is that which is without beginning or ending, eternal.—*L. H. M.*

Webster Groves, Mo.—I was having trouble over my Bible; I was so distressed and discouraged that I said I would never look at it again. It seemed to me the more I read the more confused I became.

One day, when in the depths of such feelings, the door bell rang; a woman solicitor was there and I asked her in

because the day was cold. She noticed my distressed look, my red, swollen eyes, and tactfully inquired the cause of my trouble, saying she thought perhaps she could help me. I explained how I had asked the minister of my church about the Sabbath day, and that he answered me by saying, "Oh, don't bother about that," and how he said that if I was faithful about the rest of the commandments God would not hold ignorance of the Sabbath against me. I told her that this did not satisfy me, and that my religious life was in disorder because of the things I did not understand.

The woman was a Unity student, and she told me to put the Bible aside until I learned how to read it spiritually; she said that she would send me some literature. From her I received "Finding the Christ in Ourselves," by H. Emilie Cady. I subscribed for Unity Magazine, and the inspiration that came was so wonderful that my husband said, "What in the world has come over you? You seem so changed, and above all, so cheerful; I can't understand you." I answered, "Well, I have taken a new lease on life."

Instead of being blue and downhearted, I began to unfold, and have so fitted myself that I have been able to cope with every trial since then, and these have been not a few; I see the hand of God working for my good in every trial, and I believe that every Unity reader experiences the joy that I do. I eagerly await every copy of the magazine. I understand how to read my Bible.

Sometimes the way has been rough, uphill traveling, but through Practical Christianity I have been made strong for every trial, and can see plainly that every experience is a stepping stone to the paradise of a more spiritual life. Unity has been my guide; it has taught me how to steady my steps. It has done as much for a number of my friends, who are faithful to its teachings, and they all join me in thanking you for making clear the Way, the Truth, and Life, as taught by Christ Jesus.—*Mrs. A. R. K.*

Ashtabula, Ohio—When Unity first came to me I was in great sorrow, and its message was a revelation to me. For years I had hungered and thirsted after righteousness, and it seemed that the teaching I had been receiving never came up to the Bible as it was revealed to me. A few times I had ventured to talk to ministers of the gospel, and they told me I was being tempted of the devil. One told me something about divers societies trying to lead people

off the way of righteousness, and that we must turn a deaf ear to all who did not teach as the church teaches, or something to that effect, and I got no satisfaction. One minister told me there was a real man-shaped devil, before death, and a real hell or a real heaven, localities, after death. I do not think that man knew very many Greek or Latin words, but he was an ordained preacher.

Because I wished more light upon the teachings of my Bible, I was pitied by some, persecuted by others who were members of my church. Unity has taught me that Jesus Christ not only lived 1900 years ago, but that he lives now; that God is ever present. God, through Christ in Unity, has healed me of an issue of blood that had troubled me for seven years. Many doctors were puzzled over the case, but could not tell the cause, nor help me. I was healed through reading Charles Fillmore's book, "Christian Healing." Through this same source my husband was healed of rheumatism and intemperance, and in a measure brought into the light of Truth. Through the coöperation of Unity, my daughter was brought back to the light of reason and health, after three years of darkness, one year spent in an insane asylum. Through Unity's Prosperity Bank, we have founded a beautiful home with all modern conveniences.

I wish I could tell everyone of this prosperity demonstration. There were some unexpected bills came due that had to be met, and I suppose a wrinkle of worry came on my forehead, for there was no money in sight with which to pay. After a few moments of torture, I made a gesture of complete resignation, and in doing so held out my hand, open, and said, "Father, you know it is empty, and I want it filled for this need." Then I went to sleep. The next day a stepson who had never before given me anything, gave me twenty-seven dollars and a new panama hat. The money tided me over with the most urgent bill until pay day. I knew our pay would not meet the obligations, that is, according to appearance, but I said, "Father, my hand is still open, and I cannot begin to think where the supply is to come from, but you know." I took the pay envelope, and paid some of the bills; then I counted what I had paid, and found that I should have about nine dollars left. When I looked, there were fifteen dollars in my purse. I figured carefully, but still found I should have had only nine dollars. I stopped puzzling my brain as to where the money came from, and praised God for it; then I paid another small bill, and gave two dollars to a neighbor who was

in need. When I reached home, can you imagine my surprise to find that I still had fifteen dollars? I can understand it only as the disciples must have understood when they gathered up the twelve baskets after the feeding of the five thousand. I dropped to my knees and cried, "My Lord and my God." I told my husband and my daughter, and I am sure they believed, but if I should tell some people they would not believe. There is praise bubbling from my heart, not because of the money, but for the evidence that I am the child of the King.—*M. M. K.*

Los Angeles, Cal.—I have been a reader and student of Unity literature for more than a quarter of a century, and it is just as new and fresh today as it was the first time it came my way. It is like a tree bringing forth from time to time, new, fresh fruit.

The publications are all rich in their adaptation to different states and conditions, and fit perfectly the passing moods of men. They set the student's feet on a firm basis, establishing him above moods. To name the most helpful would depend upon what the particular need of the student might be.

I enjoy all the writers whose works contribute to the spiritual strength of Unity, and am greatly helped by their clear-cut, forceful presentations of Truth.

Each department of each number of Unity Magazine is always freighted with valuable suggestions and teachings. The main articles, containing definite, inspiring teaching, illuminating the obscure and dark states of consciousness; the "Sunday Lessons," with their concentrated teaching and expounding of selected Scriptures; the "Extracts from Letters," with definite teaching concerning individual problems, which we can apply to all our needs; the "Silent Unity Healing," with testimonies of Health, Freedom, Prosperity and Protection, giving new hope and confidence both to the discouraged and aspiring; all these departments are certainly under the supervision of Spirit.

Weekly Unity, with its initiatory, "meaty" articles, its "Ten O'clock Silence," "Things to be Remembered," "Suggestions for Daily Meditation," "Responsive Service," "Lesson Interpretation," "Good Words Club" articles and appreciations from members of the club, its food helps, yes, even its weekly program, fairly sparkle with the light of Truth.

Since my children have made their own homes and I am not working with children as formerly, I have not been

in touch with "Wee Wisdom" for some time; but I gratefully remember its service to me and to those coming under my care and supervision.

"Wee Wisdom's Way" is a classic; if it were the only thing Mrs. Fillmore had ever given forth, she would, through this alone, have put the world under a great debt of gratitude.

Mr. Fillmore's book, "Christian Healing," is a succinct presentation of the whole Unity teaching. It is so fitly and richly brought forth as to be like "apples of gold in pictures of silver."

Cady "Lessons in Truth" are so well adapted to the comprehension of thousands of confused, hungry souls, and they so easily reach the average orthodox mind, that it seems to me your very best text for beginners.

Unity literature is so broad and comprehensive that it ministers to all the recognized needs of the people, and to some very important needs that are not generally recognized. It has enlightened me to the degree that my character has been enriched, my body healed, my affairs made more orderly and prosperous, and I am more and more able to abide in that peace that "passeth understanding," and can keep a closer walk with God.—*C. C. P.*

Los Angeles, Cal.—Not for the sake of the prize which you offer, but from a heart full of gratitude to God and to you, I will tell you some of the good your magazine Unity has done me and mine.

It is just one year and seven months since a friend gave me a copy of Unity; little did she know the good she was doing. Since that day my whole life has been changed, and the most wonderful part of all is, that step by step, as I have advanced into the light of Truth, my husband has been with me. We gave up meat eating at the same time, over a year ago. We did not try to give it up; we were willing for God's will to be done, and it was.

Two years ago the doctors told me that I would not live six months without an operation for a serious internal trouble, which was affecting my mind. After reading the first Unity Magazine, I refused medical treatment, and today am well and so happy and thankful to God that words fail me to express the deep gratitude of my heart. My home is happy; everyone speaks of the peace and calm they find therein; everyone seems to love me, and I know that I love everyone and everything.

My husband is happy, his health is good, he has a

splendid position and has received two raises in salary within the last six months. His pocket companion is Unity.

At the time I received my first copy of Unity Magazine my husband had been out of employment for two years. It was only two weeks after I wrote to you that he secured the position which he now holds. We had a debt of almost one thousand dollars; we are paying quite a sum on this each month.

I have wanted health, I have wanted prosperity; but most of all I have longed to find the kingdom of God, and through Unity I know that I shall, and that all visible good shall be added unto me.

May the blessings of our great Father ever be with you. I am forever yours in Truth.—*Mrs. U. G. C.*

Lincoln, Neb.—Time would fail me to tell a tenth of my experience with Unity and its helpfulness to me, but it gives me pleasure to recount as much as I fancy you may have time to read.

Unity Magazine was introduced to me by a wise follower of our Master, one who knew how to rightly divide the word of Truth. The first copy was handed me with the suggestion that I might enjoy certain marked articles on prayer and praise. They were read and enjoyed. I looked at the advertisements and found "Lessons in Truth." Our friend, in his generous zeal, kept several copies for lending.

The "Lessons" foreword, "If there is anything as we proceed which you do not understand or agree with, just let it lie passively in your mind until you receive the entire course. . . . After the course is completed, if you wish to return to your old beliefs and ways of living, you are at perfect liberty to do so," sounded sensible. I took the advice and skipped easily over what was not entirely clear, picking out here and there a gem meant for me, until I reached the eighth lesson, "The Secret Place of the Most High." I read and re-read this, then bought the book. I also subscribed for Unity Magazine, so that I might have it to pass on. The arrival of each number was looked forward to eagerly, and some articles read many times. The testimonies of healing were great faith-strengtheners; through them I was encouraged to seek a clearer understanding of, and deeper trust in the Invisible Healing Power.

Several minor ailments, and an apparently deep-seated, painful malady, were healed without medicine or physical remedies. The healing came in direct, and almost instantaneous, answer to prayer.

The extracts from the Correspondence Course were es-

pecially thought-provoking. I wanted to take that Course, but at first the way did not seem clear for me to do so. How the way opened; how I spent a number of months in the School at Kansas City; my happy experiences there and the beneficent results, would be material for another letter.

To differentiate the results of the Unity literature, Correspondence Course, and the general School work, is not easy, because the same Spirit permeates all. However, as it was the magazine that called my attention to the School, possibly I love it best.

At the School, though no one is ever harangued to read them, many leaflets are at hand awaiting the reader's leisure. One that made a deep impress on my memory is "God's Hand," by H. Emilie Cady. For days after reading it I would at times hold out my hand, rejoicing in the beautiful truth which Miss Cady had called to my remembrance. A little later I found "A Talk On Christian Healing," "Heal the Sick," and "Healing in the New Testament," by Charles Fillmore, especially potent in establishing faith.

"Christian Healing," by Charles Fillmore, is a treasure house still awaiting my exploring. I tried it near the first of my Unity reading but found these words of Jesus were to me, "I have yet many things to say unto you, but ye cannot bear them now." Since then I have looked forward to its lessons with the same delight with which we looked forward to the fourth reader while we were yet in the second.

A copy of "Wee Wisdom's Way," by Myrtle Fillmore, came into my hand. If I were a little girl, that book would surely be my favorite,—maybe it is anyway.

What do I consider your best publication? That is a difficult question. To answer is like trying to decide which are more beautiful, roses or lilies. Whichever one I see last is my favorite.

Weekly Unity, coming oftener than the monthly, has the charm of propinquity. Its form makes it easy to use for spare moment reading; it can also make its way among strangers without formal introduction. It wins friends by its frequent quotations from other magazines. These articles help to keep readers in remembrance of our unity with all mankind, help us avoid the pitfalls of narrow-mindedness and fanaticism. I wish that "The Book That Has Helped Most in Business," copied from the *American Magazine* in Weekly Unity of January 26, February 2, 1918, and now printed in booklet form, might gain access to the office of every business man in our land. The synopsis of the Sunday Lesson, short though it is, cannot fail to bring fresh

light to each one ready to receive. The Class Thought is also a guard, "lest we forget."

Like the wind, Unity's power defies analysis. It is of the Spirit. Howell's comment on a Tolstoy work may as well apply to writings by the Fillmores. "Though it seems to be his truth, you find it is your truth; you have to own it, and that makes it yours."

Looking back over the five years since Unity literature first came to me, I see a great development in my life, spiritual, mental, physical, social and financial. My psalm of life has been gently, pleasingly modulated from minor to major mode. All has come through learning to know God aright, "as being all the Good there is."—*A. M. S.*

Dayton, Tenn.—When I attempt to tell to others what I know about the Unity School of Practical Christianity, and the benefit I have received from its teaching, and from the literature it sends out, I find my words are not adequate to all I want to say. When I realize the truth that "words are chemicals, and their power depends upon the way they are mixed, and the force with which they are sent forth," I do not feel like mincing matters, using indefinite language or nicely framed negatives in making a report of my ever increasing interest in the several departments of service of this wonderful school.

For over thirty years I have "hungered and thirsted after righteousness," and it is through the Unity teaching that the promise has at last come to me,—"for they shall be filled." I was young when I first realized that my church still worshipped a dead Christ, a curcified Savior; that she had come in all her beauty to the cross, and the crown of thorns, and had never gotten beyond these. At least, I never got beyond these, and I owe it to Unity teaching that understanding has come, and I love my church more than ever, knowing that only the Good is true, that only the truth lives and grows in any of our ogranizations.

When my dear pastor learned of my restless spiritual craving, and that I was leaving for Boston University to study mental, moral and metaphysical science under its eminent professor, Borden P. Bowne, he said to me:

"Child of the Church of Christ, do not become entangled in metaphysical abstractions. Remember Christ and him crucified, and be content."

"But I want to get beyond the cross and the crucifixion. I'm looking for my risen Lord! the ascended Jesus! the glorified Christ!" I replied with feeling.

"I will have no more fear of your forgetting now," he said. "Go to the great teacher and learn of him, and I will pray God that both of you will find all that you are so earnestly seeking."

But purely intellectual metaphysics did not satisfy my hunger for a spiritual life. Philosophical research, however interesting, did not quench my inordinate thirst, and I suffered on. Later, Christian Science, with Mrs. Eddy, in Boston; lectures with Mrs. Emma Curtis Hopkins, in Chicago, and two courses of mental science instruction with Helen Wilmans, in Florida, thrilled me through with wonderful beauty and truth, but I still saw through the glass darkly.

I do not now remember how I came into possession of a little magazine called Thought,—I have the copy yet,—but from this Thought rootlet Unity Magazine has since grown and thrived and prospered.

I suppose I am among the early subscribers to Unity. My maiden name is on its record. After my marriage, my new name with that of my husband, was recorded as members of the Society of Silent Unity. Our two beautiful children have been Wee Wisdoms since ever they were children, and I feel safe in saying at twenty and twenty-two they are God's Wisdoms. I do not know what I would have done in all my years of home making and child training if it had not been for Unity Magazine and Wee Wisdom, and Wee Wisdom's dear God-mother, Mrs. Myrtle Fillmore. God bless them forever! "Greater is he that is in you than he that is in the world," is an inspired truth, and Wee Wisdom is an inspiration to the child mind and heart and life.

I cannot say enough in favor of the Unity literature. That those who read may find my words as index fingers pointing them to the Unity School of Practical Christianity and its publications, I will here give a list of the books and booklets sent out by the publishing department that have helped me and do help me yet every time I read them. If taken in the order given, profit and pleasure will be the result to the student mind. I will begin with "Is Christianity Practical?" This is a timely question, and Tinnie Wheeler will show how she has thought it all out for the inquiring mind. "Practical Christianity" is an explanation of the teachings of the Unity School of Christianity, and its relation to some modern cults. This booklet is written by Mr. Charles Fillmore. "The Pure Reason and Honest Logic of Practical Christianity," by Mr. Fillmore, is deeply

convincing. It is nourishment to the soul of the thinker, as is also his "Unreality of Matter." After these, "Finding God" is a beautiful and restful climax.

Almost every new student is first attracted to the Unity teaching through its healing department, known as the Society of Silent Unity. Some little booklets along the line of absent treatment wonderfully help those who are sufferers. "A Talk on Christian Healing," "Heal the Sick," "A Sure Remedy," all by Mr. Charles Fillmore, will lead the troubled ones to the ever-flowing fountains of this department. If want becomes woeful, if poverty or the fear of it is lurking round; if the usual supply is dwindling and the lines of endeavor are tightly drawn and failure seems inevitable, read a little booklet entitled, "All Sufficiency in All Things," by H. Emilie Cady; then read "Trusting and Resting," by the same writer.

If it is the home that needs setting in order, and there are children to be ministered to,—take Unity Magazine or Weekly Unity, and Wee Wisdom. First, become a member of the Society of Silent Unity, and the Good Words Club. Read "Wee Wisdom's Way," by Myrtle Fillmore, and "Treasure Box," by Imelda Octavia Shanklin. Use daily the "Consecration of the Room," by Mary Brewerton De Witt, and "The Path of Love," by August Hashagen. These will lead to the beautiful "Beaux Arts Series," and other books worth reading. If a course of study becomes the object, as it certainly will, read first "Directions for Beginners in Practical Christianity," including a six days' course of treatment instruction by Mr. Charles Fillmore. "Lessons in Truth," and "Finding the Christ in Ourselves," by H. Emilie Cady, are most valuable. If possible take the Unity Correspondence School Course, and above all things do not fail to secure the text book of the Unity School—"Christian Healing," by Mr. Charles Fillmore. This is the most wonderful book of the century. It contains twelve lessons in the Science of Being, and is a hand book on Practical Spiritual healing. It explains the healing law that Jesus Christ proved, and which every man or woman can understand and practice.—*Mrs. J. V. B.*

HEALTH

Canandaigua, N. Y.—Yesterday I awoke with chills and symptoms of la grippe. By ten o'clock I had to lie down. Then I began asking that I might have a better understanding of the Truth and of the statements of Truth. Soon one statement after another came to my mind, fairly

crowding each other. In half an hour I began to feel so uneasy that I could not lie there. I got up and found every symptom gone and I was restored to normal condition. —*F. E. P.*

Kokomo, Ind.—You may discontinue your prayers for C. T., as he is now up and around the house. The day I telegraphed you the doctors said he could not live through the day, as both lungs were solid. Before night he was breathing more easily, and the morning showed a marked change for the better. I praise the tender healing love of God in you, and bless you for your faithfulness in speaking the Word.—*Mrs. E. E. R.*

New Orleans, La.—I was stricken with influenza, a high temperature and many pains, and was ordered to bed. My several years of training in Truth began to assert itself, and the realization of the Truth, "Christ is my life, Christ is my strength, Christ is my health, and Christ is perfect," caused the fever and pain to disappear. After one day and one night in bed I arose perfectly healed. Inclosed you will find an offering of love from a very grateful heart. —*Mrs. W. R. B.*

Chicago, Ill.—I thank you most heartily for prayers for the recovery of my father, who was told two months ago that he must undergo an operation for bladder trouble, as that was the only chance he had of getting well. At that time my father was in such a weakened state that we all knew he could not stand an operation. I telegraphed Unity regarding father's condition. There was no operation and he is now out of the hospital feeling well. At the time I wrote you about the Prosperity Bank, I also requested prayers for the relief of constipation with which I had been troubled for years. Since then I have no need of medicine and feel better mentally and physically than I had felt for years. Also I have had three raises in salary. This is very unusual, for my firm has a fixed rule which allows only one raise in salary a year. If all people would only turn to God in their need I am sure that there would be no more suffering in the world.—*C. J. B.*

Hattiesburg, Miss.—I thank you for prayers for my friend, Mrs. L. G., who suffered from severe pains in right ear and right side of head. She writes that she was almost instantly healed. I am so thankful to our Father and you for this healing power.—*M. S.*

Sacramento, Cal.—I telegraphed you yesterday for prayers for my son-in-law, who was very ill with heart disease of months' standing. It began with abcesses on the

lungs, finally resulting in what the doctors pronounced acute inflammation of the heart lining, which was rapidly affecting the brain. Merely to satisfy all members of the family, we called for a consultation with another physician, but through the working of the Spirit he was unable to come. In the meantime I had telegraphed you for help. By 9:30 that evening he began to cease raving, which had lasted for forty-eight hours, and he slept all night. The doctor called again this morning and said my son-in-law was so much better that he no longer needed a physician. He left the house puzzling and marveling. This is to us a most wonderful demonstration of the power of the Spirit to heal through the earnest prayers of Unity.—*Mrs. C. S. M.*

Sacramento, Cal.—When I wrote you for prayers, there was a cancer on my nose of eighteen months' standing. During the night on which my letter must have reached you, the cancer shrank from the size of a quarter to the size of a penny and seemed to be a loose, hard, dry scab. The next morning the cancer came loose, leaving only a small spot the size of a grain of wheat. In nine days I was entirely healed.—*Mrs. S. V. C. L.*

PROSPERITY

Atlantic City, N. J.—I wrote you about two weeks ago for prayers for prosperity. In ten days I received an appointment as teacher in the schools here. I am sending you an offering which is a tenth of some money sent me by the last people for whom I worked. I had not expected this money. I thank you for your prayers.—*J. R. A.*

St. Louis, Mo.—I wrote you a week ago asking prayers to help my husband receive work. The day I received your answer, I also received a wire from my husband saying he had a very nice position and a good opportunity to advance himself. I thank you for your kind prayers.—*Mrs. F. M. S.*

Rochester, N. Y.—I asked your prayers in securing my husband a position after his separation from the army. I am pleased to report that he has had eight unsolicited offers and has accepted a position in Washington, D. C. After I wrote you it was just as if a lantern had been put into our hands and instead of groping around in the darkness we were able easily to find the open door.—*G. M. R.*

Bloomington, Ill.—Christmas my granddaughter was given a valuable string of pearls with a diamond clasp. The first time she wore them, she lost them and she did not know how or where. I told her she would find them with

God's help. I talked with God about it. For more than a week the loss was advertised, but no response. One day a man whom we scarcely knew came in and began telling what a pretty string of beads he had found and how he had tried to give the beads to every child he met with no success. So he took them home. After questioning him we learned that they were the pearls my granddaughter had lost.—*Mrs. E. K.*

Santa Barbara, Cal.—Inclosed find three dollars from my Prosperity Bank. The Lord has surely blessed us wonderfully since I sent for the bank. Not only financially; but even more have we become prosperous in the consciousness of our oneness with the Father. Life is now a joy to us and in ministering to others we ourselves receive a blessing many times greater.—*A. W. E.*

Canon City, Col.—Three days after I wrote you for prayers for my son he got a good position. The next day I received a check for five dollars from a woman who owed me some money on a piano. She promised to send the same amount each month. Three years ago I came here from Missouri with tuberculosis. I wrote you for treatments and in less than a year I was cured. My case had been called hopeless by doctors in Missouri. After coming here I had no doctor or nurse, so I can give all my praise to God.—*Mrs. J. E. G.*

Los Altos, Cal.—My son's seemingly lost suit-case was found. It had gone across the continent again and was billed for a submarine, when the mistake was discovered. Both ends were bursted but someone had kindly wrapped it in paper and not one article was missing. I thank you for your kind prayers.—*Mrs. M. S.*

Atascadero, Cal.—Soon after asking your prayers for prosperity I rented my rooms. A few days ago I learned that sometime during this month I will receive some money, which I should have received a year ago.—*Miss M. M. M.*

Philadelphia, Pa.—I asked your prayers for the sale of my house. Through a friend some people looked at my house with the intention of renting. I did all I could and after they left I said to myself that I would leave it to the fulfillment of Divine Law. In ten minutes they returned and bought the house. I am truly grateful for your prayers and I am inclosing a check to be used as you think best.—*W. P. W.*

St. George's, Grenada, B. W. I.—I was out of work for a few weeks, but since receiving your prayers I have engineering work which I have always wanted.—*R. A. F.*

PROTECTION

Worchester, Mass.—As I was going down the stairs my foot caught and I fell on my left knee with full force. As I fell I said, "God is with me, and I am not hurt." I sat down on the step and still affirmed the same Word. In less than ten minutes I arose, and my knee was perfectly whole. I praise God for the benefits that I am receiving from your teachings.—*Mrs. O. C. L.*

De Soto, Mo.—I am sending in a portion of a letter written to me by my son: "In God we trust! It saved me. We, the 35th Division, made one of the biggest drives that was ever made and it was awful. I could hardly stand, but I trusted in God, and he brought me through that terrible battle safe and sound." I thank you for your loving prayers and may God bless you.—*Mrs. T. S.*

Raulins, Wyo.—My son who has been in France for four months is now in West Point, New York. God surely did take care of him. He was right on the firing line using the big guns, but he came out safely. He said when he felt that he was in danger he immediately prayed to God.—*Mrs. W. S. A.*

London, S. W., England—One of my nephews, for whom you were praying, was very near death many times. Once a shell exploded eighteen inches from his feet, but the ground being soft, it buried itself. The concussion literally blew him into safety. Another nephew "crashed" the other day (he was in the Air Force), but he escaped without a scratch. W. S. has been almost all the time in a position of safety, though when he went to the front his duties were to have taken him into the front lines. I thank you for your loving prayers for these three.—*Mrs. F. L. C.*

Atco, New Jersey—I wrote to you for prayers for my brother's safety while in France. We have heard from him since the armistice was signed. He said he came through the most trying experiences safely. He is in the infantry branch of service and was in the heavy fighting at the close of the war. It is God's Divine Protection that has brought him safely through, and we are glad and thankful.—*Miss L. R.*

Las Cruces, N. M.—We have heard from our two boys for whom you have been praying. They are both well and have been through some of the thickest fighting and neither has been hurt. I am so thankful for God's protecting Presence, and I am grateful to you for declaring his Presence for those who knew not how.—*N. P.*

Winnipeg, Canada—My nephew for whom you have

been praying has come through eighteen months right at the front in France without getting a wound. I thank God and you.—*Mrs. W. J. R.*

Daytona, Fla.—My friend, who was a prisoner, was working in a shop where a bomb was dropped. Every man was killed but him. I thank you for your prayers.—*H. H. D.*

Fitchburg, Mass.—I asked prayers for the protection of C. R. He was ready to start for a camp in South Carolina. The day before he was to leave news of the armistice came. That night he reported at the Armory and was discharged from service, as news had come ordering them to send no more men to camps. His employer telephoned him to come back to work and furthermore his salary was increased. My heart overflows with gratitude to you for all the help you have given me.—*Miss B. H.*

FREEDOM

San Francisco, Cal.—The happiness that has been brought about by your successful prayers in behalf of my son, whom I asked you to treat for the liquor belief, is beyond anything I might say. Since I last wrote you on the twelfth day of September he has touched very little liquor, and for the last two weeks he has not had any at all. His business is getting on a good basis. We are happy for this also.—*Mrs. E. A. O.*

Bainville, Mont.—I wrote you for prayers for my husband for the liquor habit. It has been a year now since he has touched a drop of liquor. His work takes him where he is tempted every day, but he is strong enough to say, "No." I told him that you were praying for him, and he joins me in thanking God and you for your prayers.—*A. A.*

Fresno, Cal.—I asked your prayers for my husband who was drinking very much. I am thankful to tell you that he does not touch a drop of it now, and spends all his spare time reading and studying the Truth. Our home is so much happier and brighter.—*Mrs. L. S. C.*

Seward, Alaska—I wrote you for prayers to free me from the cigarette habit of years' standing. I am happy to report to you that the vile habit is no longer with me and I feel absolutely free from it. At the same time I asked for prayers for the recovery of a trunk which had gone astray. It was found without trouble at the end of my long journey from San Francisco here, although no trace of it could be found from the time it left my home in San Fran-

cisco either at transfer office or ocean pier. I thank you for your prayers in my behalf.—*C. M. J.*

El Paso, Texas—I am so thankful to God for his merciful help through Unity. My son has not touched drink for eleven months.—*Mrs. C. W. W.*

Topeka, Kans.—I wrote you Saturday for prayers for my husband for the drink habit. Monday he came home and said he never would touch drink again and he has not touched it since. I cannot express my thanks in words for what God and Unity has done for us.—*Mrs. Laura Williams, 2011 Main St., Topeka, Kans.*

HELPED BY UNITY LITERATURE

Anadarko, Okla.—I read Unity Magazine and "Christian Healing" and enjoy them very much. I have not eaten meat or lard for over four years and I am free from rheumatic troubles from which I suffered for years. My little son, who is now almost four, has never tasted meat in his life. He is a happy, healthy child.—*Mrs. R. C.*

Pittsburgh, Pa.—I have studied Unity Magazine for three years and have been wonderfully helped by it. Through the help of Unity I have overcome a fear of singing in public. Last Tuesday evening I sang before hundreds of people with an orchestra accompanying me, and I had not the least fear.—*Mrs. K. H.*

New York City—I feel impelled to say that the September number of Unity Magazine was about the finest thing I ever read. Mr. Fillmore's talk on the *I Am* cleared up that puzzling idea for me in a wonderful way. I think I can henceforth fully appreciate the principle of it. "In God We Trust" appealed to me wonderfully. Where there is so much good, it is no use to try to designate any as especially fine.—*Mrs. C. A. H. R.*

Celina, Ohio—I find the Unity literature so helpful. It enables me to have a better understanding of the Bible. I rejoice and give thanks.—*Mrs. E. L. B.*

Indianapolis, Ind.—Unity literature has helped me to understand the Bible and myself more than anything else I have ever read. While reading one day my back, which was dislocated, was instantly healed, and there has been no return of the condition.—*Mrs. H. H.*

Oakland, Cal.—I find the Weekly Unity a great help to me. I read each paper over and over again and each time I read them I receive a new lesson. They bring me rich and loving thoughts which I am thankful to receive.—*M. N.*



PUBLISHERS' DEPARTMENT

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Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances, We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only whom we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity. Should sufficient interest grow out of such meetings as to warrant a move for Unity Study Classes, write the Field Lecture Department for suggestions and coöperation:

Rev. Chas. H. Wolfram, 135 Bainbridge St., South Norfolk, Va.

Mrs. E. T. Butler, 636 Emporia St., Telephone 875, Muskogee, Okla.

Amelia A. Randall, 2744 4th Ave. South, Minneapolis, Minn.

Mrs. Regeina Belding, 1114 Jefferson St., Traverse City, Mich.

Jennie Ames, 148 N. Lewis St., Waukegan, Ill.

Mrs. Nellie Forgotson, 826 Kirby Place, Shreveport, Louisiana.

Mrs. M. S. Trouslin, 643 Webster St., Palo Alto, California.

Mrs. Nellie Bussell, P. O. Box 482, Tonopah, Nev.

Mrs. Ida M. Keller, 605A Missouri Ave., E. St. Louis, Ill.

HOW TO ADDRESS LETTERS

Address all letters to

UNITY SCHOOL OF CHRISTIANITY,
10TH AND TRACY AVE.,
KANSAS CITY, MO.

Add here the department whose attention you want, as
Publishing Dept.,
or Silent Unity,
or Silent Seventy,
or Good Words,
or Editorial Dept.,
or Field Lecture Dept.

Do not write to individuals if you want a quick response. They may be absent and your letter will be delayed.

UNITY SCHOOL PREFERS THE AMERICAN REVISED BIBLE

Many people today cling to the old, or King James' Version of the Bible, because it is endeared to them by association.

We prefer the Revised Version because it clears up so many obscure passages, and gives force to many weak ones. The Revised Version is prized by all of those who want the truest statements, regardless of the weakened creed and theology that may result from having the light of Truth thrown on the old Version.

Some twenty thousand errors were found in the King James' Version, by the Revision Committee. Quite a number of these are mentioned in the Preface of the American Revised Bible, which is brought out by Thomas Nelson and Sons. Let us note this one instance: Under the Old Version we are commanded to "search the Scriptures," and the impression was always conveyed that in them we would find "eternal life." The revision changes the whole character of the passage, and instead of a command by Jesus to study the Scriptures, we find that he was rebuking the Pharisees for doing that very thing. He said, "Ye search the Scriptures, because ye think in them ye have eternal life; and these are they which bear witness of me." "But the witness which I receive is not from man." Instead of commending the study of the "witness," or testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will lead you into all Truth."



The American Standard Version of the Teacher's edition of the Bible, is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number

in that excellent Keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

SCIENCE AND CHRISTIANITY

By science we mean the systematic and orderly arrangement of knowledge. This definition does not confine science to the material world. There is a science in Christianity, and it is only through the understanding of this science as a fundamental of Christianity that the latter can be fully demonstrated in the life of man. To fail to understand the science upon which Spirit rests is to fail in nearly every demonstration of its power. Paul says in I Cor. 14:15, "I will pray with the Spirit, and I will pray with the understanding also." From Lesson Three, "Manifestation," in "Christian Healing," by Charles Fillmore.

Fifteen hundred cloth bound, "Lessons in Truth," "Christian Healing," and "Miscellaneous Writings," have just been received from our book-binders. All the books are covered in a rich, dark blue cloth, and when these three volumes are together, being the same size (5⅜ by 7¾) and color, they form a handsome Unity library.

"CHRISTIAN HEALING"

by CHARLES FILLMORE

A strong, clear, logical course of lessons in Christian healing. It is especially helpful to those who wish to keep themselves and friends well and happy through the use of the Great Law.

In addition to the twelve lessons there are Auxiliary Lessons and essays on vital subjects, treatments for special cases, and one chapter on "How Healing is Done." There is also a set of affirmations for spiritual development accompanying each regular lesson.

"Christian Healing" in paper cover, 75 cents; cloth binding, $1.50; khaki binding, $1.50; limp binding, pocket edition, $2.50.

ATTENTION! SUNDAY SCHOOL TEACHERS

Beginning with the April number of this magazine, we will publish the interpretation of the International Sunday School Lessons in sequence.

SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues. However, free-will offerings are welcome. Write the Secretary for bulletin and further information. Each month we will publish testimonials from members; this month we give the following:

Milwaukee, Wis.—I can now write you another glad report of the good your literature is doing. I firmly believe that it has done much more good than I can learn. Young men in camps and in actual war have used the prayers (A Transcendent Treatment) and were benefited by them. The actor, W. L., returned home, sound and well, before Christmas. He said he had the influenza with a temperature of 106. Several others with him were no less ill. They all laid hold of these prayers and recovered quickly, not being obliged to even remain in bed. One day the doctor saw the literature, and said it was splendid. Last evening a neighbor called and I gave her some to distribute. Yesterday she saw a soldier acquaintance who told her when he was disheartened and discouraged he always turned to the Transcendent Treatment for courage and hope.—*Mrs. J. S.*, S-70 No. AE-54.

Washington, D. C.—I have to report that I have been instrumental in distributing a large number of copies of Weekly Unity, many of them going to the hospitals in this city; I have also distributed quite a number of pamphlets—such as "What is Practical Christianity," and the like. My purpose is to place these pamphlets in the hands of anyone I meet who appears to be in need of help (and who is not?), especially those who appear to have the capacity of mind to take in the meaning of the new teachings. Am still declaring daily, in spite of all the war-like preparations here: "Glory to God in the Highest, Peace on earth, Good-will toward men;" and, with the entire Unity Society doing the same thing, I feel that peace is not far off.—*T. F. W.*, S-70 No. VV-60.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the 5th of April to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St., California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Margaret Wood Center, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear

Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.

Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.

Ohio, Cincinnati—New Thought Temple Library, Union Central Life Insurance Building.

Columbus—Unity Center, 221 Arcade Bldg.

Cleveland—Unity Center, 10406 Euclid Ave.

Dayton—W. V. Nicum, 207 Mutual Home Bldg.

Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.; The Realization League, 186 Fifth St.

Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.

Germantown—New Thought Center, 6043 Germantown Ave.

Pittsburg—New Thought Alliance, 628 Wabash Bldg.

Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.

Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.

Australia, Melbourne—Anna Hudson, 145 Collins St.

Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.

Winnipeg—The Mobius Book Emporium, 258 Portage Ave.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, N. W., 3.

Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in April Unity Magazine:

CLASS THOUGHT

April 20 to May 20, 1919

Held daily at 9 p. m.

I will lift up mine eyes unto the mountains, from whence cometh my help.

PROSPERITY THOUGHT

April 20 to May 20, 1919

Held daily at 12 m.

Peace be within thy walls, and Prosperity within thy palaces.

LESSONS IN TRUTH

A Standard Textbook On The Science Underlying Christianity

By H. EMILIE CADY



Twelve illuminating lessons on Practical Christianity comprise the contents of this remarkable book. The strong and inspiring teachings of "Lessons in Truth" form a valuable course in the basic principles of Truth. By unusual insight into spiritual laws, the author makes clear and practical the doctrine of Jesus Christ.

"Lessons in Truth" occupies an eminent position in the field of advance thought literature. Metaphysicians consider the book to be an authentic course in the fundamentals of Spiritual Science.

While "Lessons in Truth" is essentially a primary course, yet hosts of advanced students find the book worthy of re-study. For thirty years this book has been read and re-read with increased appreciation and value by every class of religious and thinking people.

Contents of "Lessons In Truth"

LESSON ONE—The Statement of Being

Or, Who and What God is and Who and What Man Is.

God defined—Creative energy—True education—Manifestation—Man threefold being—Our Father, explained—Personality limits—Principle and cause—Access to God—Invisible Giver of All-Good—How to receive from Fountainhead—God is never separated from his creations—All-Perfection.

LESSON TWO—Thinking

Or, The Laws Controlling Our Happiness, Health and Prosperity.

Mind and Spirit explained—Connection between universal and individual mind—Intellect defined—What is soul—Fall of man—Mortal mind—Deliverance from sickness, trouble and unhappiness—Spirit of Truth, where found—Formative power of thought—Results of wrong thinking—Man is not an automaton—Stagnation is death—God radiates—Recapitulation.

LESSON THREE—Denials

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♣ ♣

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Whereby to live,
Such joy there is about you.

You bring new faith into our hearts,
New courage to our lives;
And when your light
Dawns on our sight
No darkness long survives.

So three good cheers, and lusty ones,
For Weekly, then, say we;
God bless the day
It came our way,
And helped to set us free.

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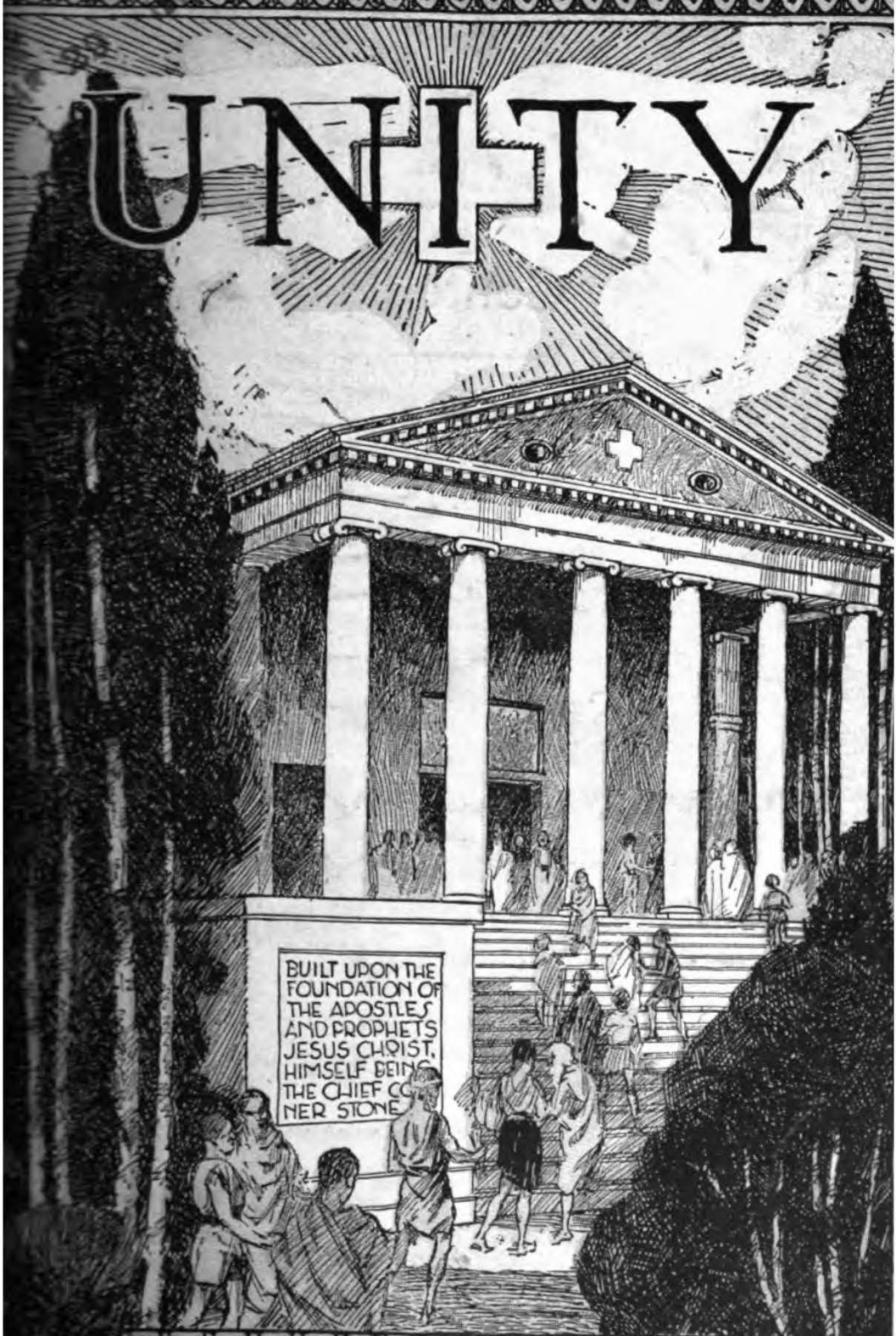
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By thine own soul's light
learn to live;
If men slight thee, take no
heed;
If they hate thee, have
no care;
Sing thou a song and do
thy deed;
Hope thou thy hope and
pray thy prayer
And claim no crown, this
does not give.

Anon.



UNITY



APRIL, 1919

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MARTYRDOM

CHARLES FILLMORE

As they listened to this, the Council grew frantic with rage, and gnashed their teeth at Stephen. He, filled as he was with the Holy Spirit, fixed his eyes intently on the heavens, and saw the Glory of God and Jesus standing at God's right hand.

"Look," he exclaimed, "I see Heaven open and the Son of Man standing at God's right hand!"

At this, with a loud shout, they stopped their ears and all rushed upon him, forced him outside the city, and began to stone him, the witnesses laying their clothes at the feet of a young man named Saul. And they stoned Stephen, while he cried to the Lord: "Lord Jesus! receive my spirit!" Falling on his knees, he called out loudly:

"Lord! do not charge them with this sin;" and with these words he fell asleep.

Saul approved of his being put to death.

On that very day a great persecution broke out against the Church which was in Jerusalem; and its members, with the exception of the Apostles, were all scattered over the districts of Judæa and Samaria. Some religious men buried Stephen, with loud lamentations for him.—*Twentieth Century New Testament.*

Stephen is called the "first Christian martyr." He had proclaimed Jesus Christ as the Messiah, and that proclamation had incensed the Jews. The result was that Stephen experienced martyrdom. In the early history of the church, martyrdom was considered the supreme witness of the believer's loyalty to Christ.

Martyrs and martyrdom became a popular fad, so the church history says, and it was carried to the extreme. Both men and women practiced martyrdom, with the end in view of attaining control and power over the people. When they were incarcerated in the jails, the people considered them great heroes, and the edicts they sent forth were received as inspired. Church officials often found themselves in embarrassing circumstances because of the influence which martyrs exercised over the people.

If martyrdom has such wonderful effects upon people in the outer, it must have a greater inner power. Whatever exercises a moving power upon men, has within it a spiritual force of far greater importance and power. The Christian martyrs produced in the minds of the people a certain loyalty, a desire, an enthusiasm to the Christ way, the Christ religion. We may know from this that there is something in every individual corresponding to martyrdom, and if we find it and apply it in our daily life, it will lead us to higher states of consciousness.

Stephen represents something in man; his name means "crowned," which is typical of an illuminated, or a crowned state of consciousness. Stephen really represents the man who is baptized of the Holy Spirit, and gets intellectually a clear understanding of the Truth of man. He has the heavens opened to him; he sees the Son of Man sitting at the right hand of God, exercising power. The Son of Man is God's idea of man expressed. When the illumination of the Holy Spirit comes to one, there is a discernment, a perception, a prophesy of man, given to the one who is illuminated. One who has had this experience can see the possibilities of man, far beyond what have been demonstrated. These possibilities seem so real that they become a moving factor in life, and the illuminated one goes forth preaching them, talking about them as if they had really come to pass, as if all had been demonstrated.

That is the state of mind Stephen was in, and "the first Christian martyr" is typified by the students today who receive the Truth, who perceive it, not with full understanding, not with demonstration yet, but with an illumination so strong that they become enthusiasts. They are what we call our "newly illuminated" students, and they do wonderfully effective work in those early stages. But it is done in the enthusiasm of the intellect. The full regeneration has not yet been established in them.

When the enthusiasm of the intellect begins to adjust itself to the regenerate states of consciousness in man, there is a certain friction. We must remember that there are two great states of consciousness—the spiritual and the material. These work in mind and body, side by side; they are interpenetrating, and when illumination comes, a great energy is generated. The activity of mind is increased at a tremendous rate. The thoughts become swift, and they can be felt moving here and there in the organism.

The thoughts in the heaven of man's mind must, sooner or later, find their places in the body. Mind works through brain cells, and the brain cells are active or inactive, according to the character of the ideas. Thinking about the omnipotence of the power of God, sets up in the body a force, a power, a swiftness, that it never had before.

What is the effect on the organism? Some of the thoughts, which have crystallized in cells, respond. There is increased activity; healing and harmony in certain inner planes of consciousness take place, but the outer crust does not at once respond. That requires what we call time, adjustment. In the story of Stephen, the delay represents the opposition of the Jews. Formal religion resists the spiritual consciousness. It does not receive and adjust itself to the high understanding.

Stephen was argumentative; he wanted to prove to the whole world that the Scripture was true; that Jesus

Christ was the Messiah, prophesied from the earliest teaching; he showed and proved, all the way down from Moses, that Jesus was the fulfillment of prophesy; he was the King for whom they were looking. Stephen became so enthusiastic that he had a reaction. The people, through lack of understanding, could not receive those truths all at once.

Similarly, we find in our minds that we can receive such high statements of Truth that the brain cells do not respond. Our ideas have been so totally different, that there is no receptivity. If we would avoid a chemicalization such as Stephen had, it is necessary that we go a little slow in the beginning, that we use a little caution about setting up opposition. We should listen to the Spirit and adjust ourselves to the new thoughts poured into the mind. Where there is no receptivity, we should not talk to people about Truth. As Jesus said, do not "cast your pearls before the swine."

Who is to be judge as to where one shall express the Truth, and where one shall not? The Spirit of Truth within. It is a guide and an equalizer. It will put us in touch with the Great Universal Spirit. When trusting it, we know just where to sow the seed, we know just when to be very enthusiastic, and under what circumstances to be silent.

Those who observe these points are as "wise as serpents, and harmless as doves." We can escape the hard conditions which make martyrs of Christians, if we know the Law, if we know when to be still, when to let the Spirit work in the Silence.

There is a silent force which we carry deep down in our minds, and which we can manifest in our daily living. In the end, it will result in a larger expression of Spirit than can be had by talking, by proving in an argument to unbelievers that we have found the Truth. The enthusiastic believer should not stop all conversation with unbelievers, but he should be wise. He should

be discreet. He should listen to the Spirit, and drop a word here and there.

This state of mind will harmonize the within and the without. Many of us suffer from bodily ills through an unbridled enthusiasm. The power of the Spirit is thrown upon the organism with such force that there is resistance between the inner and the outer. The outer man must be dealt with as we deal with an unbelieving, materially-minded person. Besides the spiritual mind, we have within, a material mind that deals with material things—it believes that it is body, a material body. We must adjust ourselves to that state of consciousness. If we do not, the little cells of the organism will begin to react, and we feel the pounding of the stones of material thought. After a high state of illumination, some persons feel a stiffness and soreness all through the organism, as if they had been pounded. The explanation is that there has been the precipitation of a force into the body, which the material cells have resisted.

Spiritual thoughts are real. The body can appear and disappear, but the thought abides. If an arm is cut off, the sensation of the arm remains in consciousness. This shows that the thought is the source of sensation, and the source of consciousness. Then, it must be the real thing; in this instance it is the real arm. In all our work of regeneration there must be a wise adjustment of Spirit and so-called "matter."

The Scriptures portray two classes: The Jews, and the Gentiles. The Jews represent the regenerate. They are those who come into the consciousness of the power of the spiritual man. They are the "chosen of God;" they are the people who are coming out of generation, who are coming out of the material, mortal, animal man, into a higher man. The Gentiles are those who are in generation. They are under the law of the man of flesh.

We set spiritual ideas working with just one object in view—the introduction of the regenerate conscious-

ness. When we have received the full baptism of Spirit, and come into the Jew-consciousness, we are conscious of a new formation within. This is the new creature in Christ Jesus, and the mortal man is transformed, readjusted, and lifted up into a unity therewith.

When Jesus spoke of salvation being of the Jews, he meant that salvation is of the regenerate man. There is no salvation without regeneration. We must put on a new mind; we must take the ideas that are presented as Truth, and adjust the whole man to them. Every department of man must be lifted up. There must be a new man in Christ Jesus, and the old man must pass away.

This change is what took place in Stephen. The old state of consciousness passed away. We are told that he fell asleep. But the language expresses an important metaphysical fact. Everything of a material character crystallizes, falls asleep. It passes from the positive to the negative pole.

The positive pole of mind is spirituality; the negative pole is materiality. The first is *I am;* the second is I-am-not. When the I-am-not thought gets possession of a life, the latter goes down into negation, or falls asleep. The word "cemetery" means "sleeping place." Everything that relaxes its I Am Energy, I Am Power, I Am Life, falls asleep. If in our daily experiences, we relax our hold upon the high spiritual ideas, some part of our life is falling asleep. It may be that the eyes are the "sleeping places" of the thought; perhaps it is the ears. But if, with Stephen, we keep in the conscious affirmation of I Am Spirit, I Am Life, I Am that I Am, I Am the Son of God, sitting at the right hand of the Father, exercising the power of God, we shall see what he beheld. He saw the real man, and saw that man in himself.

Let us see this man in ourselves. Let us rise to the standard of the regenerate man, not questioning what is going to become of the race if all people are regener-

ated. God Almighty will take care of that. All we have to do is to know that there is a new possibility for man, a new possibility for you and for me if we will accept Spirit and the Law of Spirit as laid down by Jesus Christ.

Let us agree to enter the new race, become one with Almighty Spirit, and reap the reward of that Spirit in a new state of consciousness, a new possibility, which includes health of mind, health of body, spiritual understanding, and all things that we have desired in our hearts.

How gradually has man come to a realization of the firmness of the Universe! He knew winds and waves and then gravitation and steam. Later he caught the finer forces of heat, light, and last of all electricity. Today, he is more than suspecting a cosmic energy as much finer than electricity, as electricity is finer than horse-power. And even now efforts are being made to harness this cosmic force. But finer than this cosmic energy is the energy of prayer. It touches on the ultimate, as it is of the nature of the absolute. As this is an age of electricity, another age that is now dawning is to be the age of prayer, an age in which a race will conduct all of its operations, not only under the guidance of God, but with a constant use of his power. This is prayer.—*Albert C. Grier, in Washington News Letter.*

EXALTATION

HELEN HEICK

Out of the grime,
Out of the slime,
The lily lifts her head sublime.
Her petals hold
A heart of gold.

Confess therefore your sins one to another, and pray one for another, that ye may be healed.—Jas. 5:16.

MAN, REGENERATED AND RESURRECTED

IDA M. MINGLE



ITH THE approach of Easter each recurring year, we are brought face to face with the story of the resurrection of Jesus Christ, and the evidence of its Truth in all nature. People, thinking only of the outer formalities which characterize the anniversary of the resurrection of our Lord, are very apt to overlook the long years of concentrated and consecrated preparation which preceded the unsealing of the tomb, and the coming forth of the new creature, seeing only in the resurrection of Jesus Christ what, on the surface, appears to be a supernatural feat. But the thinker, whether he be a church goer or not, discerns that all effect hinges perfectly onto a cause, and in the resurrection of Jesus Christ, realizes that the cause was a powerful and a dynamic one.

Nothing happens by chance. Jesus did not attain supernatural heights through superhuman means, but in the secret recesses of his soul came in touch with powers that are inherent within the spiritual Being of man. Through concentrated attention to the Truths governing his being, he set these spiritual powers into action so that he transformed not only his mind, but regenerated his body as well.

Before we can hope even for harmonious body expression, that is, health in the body, we need to understand certain laws governing mental action. We need to know that thought congests or expands, and that it functions first in the body. We need to realize that thought is a seed sown in mental soil, and that it brings forth after its kind.

The condition under which thoughts grow and un-

fold is identical with that of the lily bulb. There must be a stable soil, a soil containing within itself elements conducive to the nourishment and growth of the specific specie of seed-thought sown. Who would expect a harvest of lilies from the planting of lily bulbs, if he constantly stirred up the soil in which the bulbs were expected to take root, or if he planted the bulbs in a soil composed of sand alone? Yet, ofttimes, this is exactly what the student of Truth does. He plants his seed-thought in the soil of Mind, and instead of holding the seed-thought in poise and balance with expectation of its fruition into the thing desired under a natural law of Divine growth, he modifies, qualifies, stipulates, doubts, and then wonders why he gets no definite results. Or else, having sown a seed-thought with the germ of prosperity in it, he allows his conscious thinking mind to wander off into a maze of poverty-stricken ideas, wholly unmindful of the fact that prosperity seed-thoughts do not flourish and bear fruit in poverty soil.

The student of Truth must cultivate such an acquaintance with Divine Law and the Spirit within his being that he can rely with absolute certainty upon results once the seed-thought has been planted. All doubts are to be dispelled before the Word is spoken. But once the Word has gone forth, let it be in earnest expectation of its fulfillment. If it seems necessary to repeat the Word, let it be done in the consciousness that it is repeated only in order that faith in the Word may be stimulated in individual mind, and not that the activity of the Word may be accelerated. Through prefacing the Word with "I praise and give thanks" when it is repeated one establishes conviction that the Word is accomplishing that whereunto it is sent, and at the same time builds up a greater spirit of devotion and reverence in consciousness, both of which are essential in the production of spiritual fruit.

The building of a healthy body is the first requisite

toward its resurrection. One cannot resurrect the body unless he first comes into the recognition that the body is the temple in which God abides. In other words, that which we call body, whether the body be that of a rose, a rock, or a man, is the *form* through which ideas function. If the ideas are of an exalted nature, ideas which are not only perceived in Wisdom but conceived in Love, the forms or bodies produced are of like character and eternal in their structure.

Immediately a spiritual idea (called a Word) takes root in the consciousness of man, a regenerative activity is set up. However, it should be borne in mind that a Word takes root only when *feeling* has been quickened. Students who mechanically repeat statements of Truth, words that vibrate only on the intellectual plane of consciousness, reap very little fruit in the body, if any, from their words because they have failed to give dynamic power to the ideas involved in the Word, and these students are in no danger of being prematurely regenerated. "It is the Spirit that quickeneth," and if one has not entered into the Spirit of a Word there is no quickening. To continue to function only in the intellect is to become "heady" with *knowledge of the Truth* without the capacity to incorporate the Word into flesh. Jesus became the Word made flesh because he discerned both the science of Divine Mind and its application. He was a master both in the science of metaphysics and in the art of spirituality. He became in actuality that which he claimed to be in reality, and his triumph was not alone for himself but for all mankind.

Once one has felt the quickening Spirit within, his Love nature is lifted to a point of union with Divine Wisdom, and man is then in a position to regenerate his body, and change the impetus of the cell from the personal to the Divine standard.

The feeling nature, which directly governs cell reconstruction and regeneration of the body, is not the affectional nature, but is a realm of consciousness

founded upon impersonal and universal ideas, and can only be contacted through working with ideas of the Christ Mind. Ideas of delight in the purity and godliness of Man, ideas which formulate themselves into words of praise, goodwill, joy, kindness, consideration, justice, all stimulate the Love nature and bring the soul in conscious touch with feeling that is constructive and good. Regeneration begins in man when the feeling life is reorganized and established in purity and godliness, and precedes the resurrection of the cell and the transformation of the body.

Jesus Christ, at the age of twelve, recognized his universal relationship, when he proclaimed that whosoever doeth the "will of my Father which is in heaven, the same is my brother, and sister, and mother." Had Jesus regarded himself purely from the human standpoint, had he sought only personal advantage and satisfaction, he would have missed the glories of Christhood and the attainment of the crown of life. Jesus developed the universal spirit through constantly handling ideas and conditions in an impersonal way; through relating everything to the Christ Mind, and, as a result, every act of his life was conducive to his resurrection. One cannot mount heavenward with a divided attention. One cannot serve God and gratify the demands of the personal consciousness at the same time. Jesus Christ clearly showed in his life that it is the personal that is to be crucified, and that it is the Christ Self that is to be resurrected. Into the tomb of false beliefs man plunged when he first lost sight of his Divine character, and after ages of wandering, the Real Self is brought to light in the man Jesus. He became the "first fruits of them that slept," and is a *living* example for all humanity of the capacities and powers of Man.

In this new age, the age that heralds the restoration of man to his Christhood, Jesus Christ again comes into prominence as a governing factor in the lives of men, not as a crucified Savior but as a resurrected one. Under

the supervision of the Spirit of Truth, which is the universal Spirit of Jesus Christ, Christianity is being established as a workable, liveable, loveable, practical religion. As man discerns that religion is identical with harmonious, consecrated living, he will be glad to acquaint himself with the laws governing his being. As he moves forward in understanding, he will also become more perfected in manifestation, and it is reasonable to conclude that from this time on, there will be those in the race who, having perfected all human relationships, will step out of the personal into the Divine consciousness, being as gods among men. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Man's chief mission in the earth is to demonstrate his godlikeness—to become the sinless, sickless, deathless man.

THE JUDGMENT OF THE CHRIST

We have condemned all our lives because we have not known enough to discriminate without blaming. We have to learn to discriminate finely, without blame; we must distinguish between foolish and right conditions, not slurring everything together and saying "all is good;" that is not development; we have to look at the bad conditions as a fact, *but waste no feeling over them.* Jesus lived a life of Grace, but you will find no lack of discrimination in his dealings with men. When he said to the woman, "Neither do I condemn thee, go and sin no more," he discriminated between the right and the wrong way of living as much as if he had said, "You lived the wrong way through ignorance, go and live differently, but without condemnation to your past." We have to learn that condemnation does not only mean blaming others, it means blaming ourselves, i. e. thinking in terms of limitation imposed by the senses.—*Adela M. Curtis.*

PRACTICAL INVESTMENT

E. V. INGRAHAM

[AUTHOR'S NOTE—The following article is the result of several experiences and spiritual realizations of the author in connection with the Spirit of this new time, when construction and reconstruction is the theme of every progressive mind.]

Wanted—Men and women who will invest ten per cent of their forces in themselves.

As this is a question of investment, we must handle the subject from the viewpoint of promoters who desire the public to invest in the goods we represent.

In our business experience we have learned that to interest the public in our commodities, we must present a clear, logical, and convincing argument. Our experience also teaches us that to really arouse interest in these commodities, we cannot afford to spend any time, thought or energy in finding fault with, or belittling other investments. The old idea of running down the other fellow's goods in order to sell your own is obsolete, because it proved itself a failure. "Knocking" is no longer considered good business principle, and the one who indulges therein soon relegates himself into the oblivion of unpopularity, and consequent failure.

We readily recognize that in order to carry any ideal to a successful culmination, there is required of us the backing up, or supporting, of this ideal by our time, our thought, our physical, and often our financial forces as well. We also know that the success of the ideal depends largely, if not wholly, upon the amount or degree of support we are willing to contribute to its promotion.

Now, we should like to consider for a moment that our stock in trade is that highest ideal which we have of ourselves, consider for a moment all that we should like to be.

This will involve many relative ideas, such as perfect

health, strength, and plenty of everything which would make us perfectly free, and comfortable in every way. We would also wish to have the esteem of those about us, therefore we would wish to be able to help everyone. We would really wish everyone to enjoy all the health, strength and comforts which we enjoy. Therefore our desire is not a selfish one, because it includes everyone.

As we understand the conversion of physical, mental and financial forces to the working out of our daily pursuits, we can readily adapt this understanding to the question of self-development.

First, then, we shall ask ourselves whether in our opinion, perfect health, strength and success in general, both for ourselves and everyone about us, is an attractive investment. Do we really think this ideal merits the investment of *some* of our time, thought, physical and financial forces? If so, then let us consider the matter further.

As we consider ourselves judicious investors, we will recommend that at first we begin on a ten per cent basis. We do not invite "plungers." This is an appeal for all to try this proposition out on a conservative basis, and if the returns are satisfactory, we may use our own judgment as to a more extensive investment. We propose to have this proposition stand purely upon its own merits. It may also be taken in installments, according to our own choice, based upon any period ranging from one day to one year or more.

Let us briefly consider the investment of time. For argument's sake, let us suppose that we have been investing one hundred per cent of our time, living according to standards less than our true desire. Let us take ten per cent of that time and live, act and deal with everyone, every condition and every circumstance, as we feel sure we would if we were really all that we have idealized for ourselves.

We will see on the face of this investment that we are not taking one moment of time from the things we

are doing every day. We merely act differently during this short period of ten per cent of our time. We meet everyone as though he were equal to our highest ideal of ourselves, for his ideal is doubtless equal to our own, regardless of what he may appear to be upon the surface. We show the same goods, work in the same office, preside in the same home, but for the time being the characters who participate are modified according to the ideal before us. We act differently, speak differently, and our purpose is different in one degree only, and that is that in addition to selling the goods, working in the office, teaching school or scrubbing the floors, we insist upon being this ideal self during at least ten per cent of the task.

The investment of mentality. It is now very clear that in order to carry out the preceding investment, it is necessary for us to add thought to our contribution of time. Thought is the great forming and transforming element in it all. There are two phases of mind action to be considered here: Mental vision, and actual thinking. Mental vision is the most important, for it causes, or opens the way, for formulated thoughts. Have you ever noticed how often you mentally look, or "feel," in certain directions before you really have any definite thought about it? That same mental "look" is the method by which we saw ourselves as we would really like to be, a few moments ago. Actual thinking soon follows. We already have some quite definite thoughts about ourselves as we would really wish ourselves to be, and it has come about through just looking in that direction a few times. The next thing, then, is to sustain this vision, or thought, in our action. It is in this manner that we invest our mental energies.

Some may say that it is difficult to control the mind. If there is a real live interest in the investment, we will find it very easy to give it our attention. If your income were ten dollars a day, and you found a place where you could invest one dollar of it so it would bring in ten

dollars more, would it be difficult to remember about it? Of course not. This is just what self-investment will do. It will increase our expressing capacity one hundred per cent and more, and the general returns therefore come back to us with a like increase.

Mental energy has its manifest complement, which we may call life energy, nerve energy, or physical energy. We all know that for these mental activities to be carried out they must have the support of the physical energies.

Have we not all known men of great mental development who were unable to carry out their ideas and ideals because of lack of physical backing or reënforcement? Some were physically weak, and we called them incapable; some were physically dense, and we called them dreamers; some were physically dissipated, and we called them unfit. In some instances the physical forces abounded, but these did not receive the necessary ideal reënforcement; in other instances, some did not have the physical forces because they had exhausted them in other directions and could not give their ideals the proper support. We know full well the accompanying result in each case.

From daily experiences, we find that in order to attain real and permanent success in our investment, there is necessarily involved *all* of our physical forces. Here they find a new expression, a new field of operation, where they act and react upon each other in connection with the mind and its ideals. They also in this manner express in an accumulative way, as does any financially profitable investment.

All of man's energies working in an accumulative way, increasing mental and physical forces, necessarily result in the whole man being increased. Not in size, but in capacity, ability, power, usefulness, in everything which goes to characterize and emphasize this great ideal which we have, toward which we work, and in which we are investing.

"But," you might ask, "just how is this brought about?" In exactly the same manner in which you bring your physical forces to the support of any other idea.

As you have any idea of pleasure or business, you merely follow out the idea in action, knowing that to the degree your physical forces are available and responsive to the idea, to that degree the idea will be realized.

Remember this, the greatest expression for *all* our forces is in *growth*—growth in everything included in the ideal animating our activities. In such expression there is no depletion, but constant increase.

Again, the physical investment does not take one away from his daily pursuits, but the daily pursuits become a practice game for learning to use ten per cent (or more) of our time, thought and physical energy, in a new and interesting field, that we may prove the investment a profitable one. We give this much time and activity, as we would go to school.

Lastly, the investment of finances. If we are to carry out these ideas to really prove the value of our investment, we will have to handle ten per cent of our money according to the standard of this higher, more efficient idea of living. Ten per cent of the money spent to develop the nature or characteristics of standards less than the "ideal self," must now be spent to develop this newly accepted ideal.

This does not mean that we necessarily spend it differently from what we have been doing; that depends largely upon just what we have been spending it for. But we must spend this ten per cent as though it were the "ideal self" spending it. Also, the purpose is not so much in spending it for this thing and that thing, but the underlying purpose is to give the "ideal self" expression by spending this money as you feel sure you would, if you were all that you would like to be. Exercise,

activity, doing things, is one of the means by which this "ideal self" grows.

There is a great likelihood that at least some of this money will be spent on such things as good books, lectures, etc., which will tend to nourish the growth of this greatly-to-be-desired "real self."

What wonderful powers and possibilities open up to us as we consider all this! Can we contemplate it without realizing that everything in all the universe is doing this very thing? Does it not bring that great Creative Principle called God into such close relation with us that we feel we have an Infinite storehouse upon which to draw, just as has the plant, the tree, and as we know the lily has, when we stop to consider "how it grows"?

The greatest recompense that comes from self-investment is in the knowledge that God is the inspiration back of, and the moving force in all our activity; that activity results in growth, and that growth is a greater expression of him, typified in our consciousness by that highest ideal which we can formulate of ourselves.

With such returns it is not a long step until we are not only willing to, but actually *do* invest all of that which we appear to be and have, in order that we may be all that we desire to be: That we may be like *him*.

You need not answer this advertisement except to yourself. We will get our returns along with the rest of humanity, for you cannot be "*yourself*" without being a blessing to all men.

"Give love, and love to your life will flow,
And honor will honor meet—
And the smile that is sweet will surely find
A smile that is just as sweet.
For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you."

THE INCLUSIVE LOVE

ETHELIND LORD CAMPION

Article III

WE HAVE stated that the first step toward the understanding and manifestation of permanent success is through the faculty of Good Sense—or the *sensing* of *God Omnipresent.* This is optimism based on the principle that only the good is true, and it is to be practiced as devotedly, day in and day out, as are scales and finger exercises by those who become great musicians.

We take the second step through perfect trust and confidence in the Real Self; hereby we attain to a place of security and poise, where want and lack are unknown and unimaginable, and we sit impregnable at the right hand of power! This is really the place of realization of the meaning of the first, and greatest commandment: Thou shalt love thy God—with all your faculties and powers, all your understanding, all the strength of the human senses and the uplifted consciousness of the soul senses as well, and, too, with all the warmth and love, the force and fusing passion of the emotive nature, which welds into *one* the human and divine. Self confidence is belief and trust and love, in and for the Great Original Self of all, unto whom is all glory, all honor, all praise, and all achievement.

The third step follows naturally, as the second commandment follows the first: We are to love and reverence, praise and honor, the Great Self of our neighbor as we do our own; we are to go even farther than that, and recognize that there is no difference and no separation in the seeming two-ness of the neighbor and the self. The Great Self of both is indivisible, and when once we perceive our own divinity, our own unity with God, we naturally and inevitably see that Divine nature, that unity of Spirit, in one and all.

This is real altruism, true brotherly kindness, unselfish and beneficent; not just love of the human, not a mawkish sentimentality that lies down in the ditch with the brother who has fallen into the pit that the human digs for himself, but the higher love which refuses to recognize appearances of evil as realities, and so transmutes the seeming evil and lifts it up to its proper place and power, blots out transgressions and iniquities, for the sake of God, that *Good* may be made manifest.

In the trinity of absolutely essential qualities of Godhood, All-power, All-wisdom, All-presence, Omnipresence signifies the fusing and space-annihilating power of Love; a Love that knows its own unity with Spirit, and sees its neighbor as it sees itself, one also, whole, entire, complete.

This recognition of Divine unity represents the perfect circulation of one life, one power, one love, one wisdom, in complete equilibration. There are not two circulatory systems in the physical body, not two differing life powers or forces, but *one*. One blood-stream warms, quickens, feeds, blesses, supplies, nourishes and cleanses all parts of the body, every organ, nerve, and cell, without distinction.

So in the great body of humanity this *one* life, power, love, and wisdom, circulates and performs the same blessed functions, except where inhibited by the misunderstandings of man himself. You are one projection of that life, power, love, and wisdom, but are in no sense cut off from the rest of the body. You draw your sustenance from the one life-stream, and that life is the identical "flowing body" that has served your neighbor, has infiltrated every member from least to greatest of that humanity of which you and your neighbor are integral parts, with no distinction of rank or precedence.

When we realize this in all its significance, we will have come to that place of power typified by the second commandment, and in loving our neighbor as verily our-

self, we come into the fullness of harmonious relationship with God and man, and have free access to the Kingdom of Heaven here and now. Then Good circulates freely, without stoppage or impediment; there ceases to be any thought of separation, of mine and thine, of difference, or of barrier, because we have then been made "perfect in one."

Many members—one body.
Many branches—one vine.
Many expressions of life—one life.
Many ideas—one Mind.
Many intellects—one Intelligence.

Altruism is the radiation of Divine Love, which embraces all living creatures in its own heavenly effulgence, and knows no differentiation; it contains within its understanding no greediness or desire to grab; it recognizes no possibility of loss, or lack, or failure, since it consciously has all, and *is* all; it is God-Will pressed out into service for all.

We have likened this God, or good, will, to the circulation of the blood which freely supplies every need. Carry this analogy out into the so-called material world —into the world of financial systems and money standards. As the circulation of the blood is but the symbol of the Omnipresence of Spirit, so the monetary system is but the hardened and crystallized symbol of the more etheric circulation of blood and Spirit. The farther we get from Spirit in consciousness, the less *fluid* becomes the idea or the condition, and the more liable to beliefs in congestion and impoverishment.

Thus there is a vital reason why we should love our fellow man—because, forsooth, he *is* our fellow! Because we are indubitably one body, no matter how many members, and have but one circulatory system. Any stoppage of the free flow of love in that body throws the entire system out of harmony, and things generally get out of tune.

When we fully realize this, we will naturally try

to remedy any ill that our brother may seem to be experiencing, that not only he, but the whole body politic, including ourselves, may be healed and blessed and made happy. It is all a question of right values, a true sense of proportion, a perception of the Christ principle that *Love* pays all debts.

Yet good-fellowship based on the merely human understanding and love, does not save us from trouble. Family relationships are seldom unmixed happiness, as all can testify. Human love being based largely on the sense or desire of possession, is always limited, and sooner or later the bondage chafes and hurts.

We can be lifted out of this bondage only by coming into the wider understanding of altruistic love, which first of all announces "I am free," because of its inherent Selfhood, and then proceeds to beneficently bestow that identical freedom to the least among his brothers, because he realizes that none can be truly free while one is bound.

There is a perfect affinity between the loadstone and the iron filings, expressed on the one side by the steady radiation of attractive power—the magnet pulls by what it *is*—and on the other the eager responsiveness of the iron filings. Like attracts like.

There is the same elective affinity between God and man—between man and man as well—when the realization of *oneness* is born in consciousness. The "pull" of the magnet is always there, but man has insulated himself by his wrong thinking until he fails to respond as he should, and so misses his completeness. To the esoteric knowledge of unity with God, "all things" are added, or made visible, on the external plane. Manifest and unmanifest are essentially one; they "belong" to each other, being one, and nothing can really keep them apart; so man's appropriation of the things he desires can only be permanent or lasting as he interiorly knows he is what he reaches out for in expression. His consciousness of God, and only Good, makes of him a mag-

net *of* the good which flows ceaselessly, inexhaustibly, to him whose vibrant radiation corresponds to it.

Love of humanity, in its higher sense, is the magnetic quality that provides the open sesame to all hearts; and to be magnetic toward God is to be inevitably and eternally charged with the magnetism of God, and therefore attractive to *Good*. We must *be*—not pretend to be—nor can we hope to possess anything we cannot in truth give.

We long for love—yet how many of us are prepared to give the affection our starved hearts crave? How many of us pour out, lavish, and radiate love as the sun squanders warmth and light, with no thought of return? The most selfish people in the world are those who demand most love and service and consideration, and give the least. That is what selfishness means—to get without giving—which in truth cannot be done, for such getting is in the end sterile and futile, enriching the receiver not at all. The only love that benefits permanently is that which is poured out of a full heart which loves as the sun shines, because it must, because its very nature is to love, and like God, it cannot deny itself. We spend much time in the pursuit of money, considering little whether the mentality, the quality of mind, be rich or poor. Yet if we have not a deep and abiding consciousness of already inherently possessing, how can we expect to attract possessions? To him that hath shall be given, is literally and logically true. And to him who has not, even that which he thinks he has, shall just as logically and inevitably be taken from him, or slip away from him because there is nothing in him like itself to hold it.

Let us stop whining about circumstances, heredity, or the punishing will of God, and all the other shallow and flimsy excuses we have hidden under, and dare to use our intelligence, dare to look truth in the face.

Why are we poor? Sad? Sick? Sinful? For no reason under heaven except because we have a poor

conception of ourselves. It is the Father's good pleasure to have given us the kingdom—the dominion of the mind, and through that the dominion of the external realm. We are legal descendents of the Most High—inheritors of *all there is*, and yet we lack! Yet we cry "Woe is me! I am a worm of the dust, a miserable sinner—and God punishes me for my good!"

Away with such heresies, such base malignings of the goodness of God. Awake, thou that sleepest! Stand up! Throw back your shoulders. Breathe deep of life eternal—know God. Recognize your oneness through love with the goodness of all. Accept your heritage. Enter now into your Land of Promise in the name of I Am.

It is flowing with milk and honey—for you! It is full of all that the heart can conceive of dear delight and satisfaction—for you.

It is a land of Substance, of refreshment, of nourishment, of ever-recurrent manna for every possible need—for you!

It is a land of undeveloped and unimagined richness, awaiting its Lord and Master—waiting for *you*.

It is a land of health, and wealth, and happiness, of love, and comprehension, and companionship, all, all for you.

In it are no negations—for there Love reigns supreme, the love without variableness or shadow of turning—and that Love is for you.

Now you enter into your kingdom, a Prince of the Realm. Now you attain your majority.

Now you are king and ruler of that wondrous principality, *yourself*.

Now you drop from you, like a worn-out garment, the mistakes, the follies, the ignorance of the past, and shine forth clothed upon with right-thinking—mystic, wonderful.

Now you let your light shine, as does that great magnetic center the sun, and now cease to know any-

thing but the light, the warmth, the love, that emanate from *yourself*.

Now indeed is death swallowed up in victory, the world redeemed, Lucifer and his host restored to the heavenly consciousness in you, and Now are you in Truth the Temple of the Living God—expressing only Love.

It is so.

MEDITATIONS

Jesus Christ is able to save to the uttermost all them that come to God by him.

I have the overcoming power of Jesus Christ.

I stand fast in the liberty wherewith Christ hath made me free.

There hath no temptation taken me but such as is common to men. But God is faithful, who will not suffer me to be tempted above what I am able to bear, but will *with* the temptation make a *way of escape*. I am the Way.

I give heed to no accusing voice. I am joyous and glad of heart, and praise and give thanks *in faith*. I do not wait for manifestations to be glad.

* * * * *

True relaxation is founded on trust in God.

Relaxation in trust is always safe.

I am come to do thy will.

I delight to do thy will, O God!

In quietness and confidence is my strength.

I will both lay me down in peace and sleep, for thou, Lord, makest me to dwell in safety.

Keep sound wisdom and discretion: so shall they be life unto thy soul, and grace unto thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble.

When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

IN HIGHER HANDS

GRACE PEARL BRONAUGH

In this world of counterclaims,
Let my steps be firm and sure.
Nothing harms and nothing shames,
If the heart is wholly pure.
Let me never judge again;
Let me never be unkind;
Let me read the hearts of men
And no cause for censure find.
Let me know no other path
Than the path of perfect Love.
Let me wholly cease from wrath,
Cease from fear, the fruits thereof.
Cease from dread, and every doubt,
Bravely stand my Judge to meet;
Calm within and storm without,
Fearless, even in defeat.
Keep my heart so warm and true
That I cannot harm a soul;
True and warm, yet steadfast, too,
Strong to govern and control.

Let me hold my head so high
That I cannot miss the star
Shining in my darkened sky,
Shining on me from afar.
Yet,—and this is very hard,—
Let me keep my gaze so low
That I shall not be debarred
From the sight of human woe.
In the Great Eternal Heart
I am resting, safe from fear.
Dwelling in a sphere apart,—
Ever *there* yet always here.
There, to meditate and learn

From the helpful and the free.
Here, to minister in turn
To the souls in need of me.
Something brooding from above
Like the Heart Compassionate
Hovers, like the wings of Love,
O'er my briefly shadowed state.
I have passed the utmost bound
Of the world where time doth cease,
Yet in the abyss profound
I shall find abiding peace.
Let my hands be ever swift
For the work which Love demands;
Burdens which I cannot lift
I must leave in Higher Hands.

THY DIVINE BIRTHRIGHT

An inspiration that came one morning on waking filled with the consciousness of the Presence of the All Good.

Health is thy Divine birthright. O, child of God! turn not thy back upon this gift of Love.

Let not doubt, fear, worry nor anxiety mar thy perfect trust.

Stand porter at the door of consciousness; exclude all unwelcome visitors from thy thoughts.

Let only peace, purity and harmony reign within thy mental home. Express thy gratitude to universal Love.

Allow not condemnation for thyself nor for others to intrude upon thy pathway; be thou firm for the Absolute Good within.

Recognize thy Father, Mother, God, in all thy ways.

Then shall untold joys and blessings crown thine efforts, and happiness fill thy heart.

Thou shalt spring forth a new creature, made after the similitude of perfect Love.

—*By Marion W. Beck, in "The Master Mind."*

RELATION OF DEMONSTRATION TO CONSCIOUSNESS



S STUDENTS of the Truth, we are often asked, "What do you mean by saying, 'I demonstrate'?" Webster says that to demonstrate is to establish beyond a possibility of a doubt. A demonstration of the Truth is a complete change of consciousness, including the elimination of error and the establishment of Truth. The Great Demonstration so often mentioned by metaphysicians is the demonstration of Eternal Life, establishing "beyond the possibility of doubt" the fact that Life is Omnipresent and Eternal, and that it is ours just to the extent that we are conscious of it.

"Consciousness" plays a very important part in demonstration. All the attributes of Spirit are eternal, but before they are eternal to the individual he must become conscious of them. A man might starve to death with enough food in the adjoining room to have saved his life, yet if he were not conscious of its being there, and if he did not appropriate it, it would do him no good.

A great many people are "starving to death" today because they are not conscious of the spiritual food so close at hand. Intellectual understanding has no saving power in itself; it cannot bring one in touch with the Great Omnipresent, Eternal Life, but it can and does prepare the way for the advent of the Christ Consciousness, the change from the mortal to the Christ Consciousness, making possible the attainment of Eternal Life.

Life is a principle just as mathematics is, and it only requires a correct application of its rules to make the Great Demonstration. Life in the Absolute is Eternal. What is the Absolute? It is the realm of Divine Mind in which all things exist in their original perfection. It is the unrelated, the limitless. The thing then for the demonstrator to do is to lay hold of Life as it is in the

Absolute, and by continued affirmation and prayer bring it into manifestation in his body.

Man is a threefold being, Spirit, soul and body, and the perfect demonstration is not made until all three are lifted up and redeemed in Christ. God's Idea of Man (his offspring) includes the unification of Spirit, soul and body, but before it can be manifest in completeness it must be recognized and entered into in every thought and word and act. It is a common belief that the body must be denied because of its appearance of materiality. How can it help appearing material when it is being continually held in the thought of materiality? The mind is the great creative force of the body, and every thought is a cell builder, the character of the thought determining the character of the cell; therefore, you can readily see that natural thoughts would make a natural body, and spiritual thoughts would make a spiritual body.

Man has long been building his body with a natural mind, and as a result he is reaping a body that is subject to pain, sickness and death. But now people are beginning to wake up to the fact that the body is built by thought, and they are taking care to put the right kind of material into their work. You would not expect a builder to use faulty lumber, stone and mortar to erect a perfect building which would stand forever amid all the storms and bad weather to which it would be subjected; and no more can man expect to put into his body all the thoughts of the mortal man and still reap a body that is incorruptible.

This matter of body-building is very important, and requires a great deal of consideration on the part of the metaphysician. He will soon learn which thoughts are destructive and which constructive, as well as to eliminate those which are undesirable and entertain those which make for perfection. The only thoughts which will build a body that is incorruptible are God-Thoughts, and the only way for man to receive these

thoughts in their original perfection is to go direct to the Fountain-Head (Divine Mind). Here in silent communion he receives the Word of Life and carries it out into his daily life and meditation.

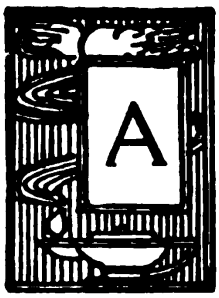
Another factor that has to be taken into consideration in making the Great Demonstration is the subconscious mind. This is the mental storehouse, or memory; it is made up entirely of past thoughts, good and bad. These thoughts are continually making their presence known, oftentimes beguiling man into the belief that he is after all only a mortal man, subject to error conditions of the mortal mind. These thoughts should be met with a specific denial.

The within is the region of the subconscious, and we are told "as he thinketh within himself, so is he," so you will see that man has a very definite work to do in redeeming the subconscious mind from all error thoughts. This is the work done by Joseph in his sojourn in Egypt; Egypt representing the unregenerate subconscious mind of man, and Joseph representing the imagination. Man, from his *I Am* consciousness, sends into the subconscious mind the perfect picture, and very soon the thoughts begin to take on the character of perfection which is imaged for them, and the process of redemption is begun.

However, one should not be discouraged if his body does not at once manifest the Truth of his spoken Word. He should remember that he has, by long continued wrong thinking, formed it as it now is, and that it may take persistent effort on his part to break down the walls of materiality which he has built around it.

Let us then pray for this renewal of our minds which will bring us into the realization that all life is of God and therefore eternal; let us invoke the aid of the Holy Spirit in demonstrating it through the understanding of the unity of Spirit, soul and body in Christ. "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death."

PROMISES AND LAW



LL PROMISES of God are founded upon law, exact, absolute. We sometimes speak of the Promises being made upon conditions. That is but another way of saying that we must obey the law upon which the Promises are based. When we think of the Promises, we associate *faith* with them. When we think of law, *understanding* is suggested to us. That is, we naturally think that the Promises are fulfilled to us through our faith, and that we demonstrate the Law by understanding. In reality they are one and the same thing, but in different phases. Faith in the Promises comes first as an easy way of bringing to us the blessings of the Spirit. But to our faith we must add *understanding*.

By understanding God as Principle and Law, we go back of his assurance that certain conditions will bring us certain blessings, and inquire what law of our being is pointed out to us by the promise. For instance, Jesus promised that those who believe on him should never die, but should have everlasting life. People sometimes hold to this in a sort of blind faith, and are carried along over many dangers and difficulties. But the law of growth demands that we go on from blind trust to an enlightened understanding; not that faith is to be eliminated but founded on understanding. In this matter of demonstrating life, if we would go from trust in the promise to understanding of the Law, we must know that God is Principle and that in that Principle inheres life, limitless and eternal. That is the first step. Second, we must know that we are the offspring of that Principle, and that Life is potentially in every individual. Right here we should keep in mind that the natural man, the man in mortal consciousness, does not have eternal life. He must be transformed by the Truth, and come into the consciousness of himself as a

Son of God before he can bring forth and demonstrate the Principle of Life which is in his being. If he assumes that he has eternal life without the change from personal consciousness to the Christ consciousness, he is only deceiving himself and will fail of the promise of life.

The third point in the law that lies back of the promise of overcoming death is the truth that in Being man is a trinity—Spirit, soul, body; and that these three are one and inseparable. When this law is understood, it saves one from believing the errors that the soul can be redeemed without the body, and that the body is not a necessary factor in man's constitution. No one can really demonstrate eternal life until he sees that the whole man must be unified and lifted up into the Life consciousness. A complete demonstration requires that both expression and manifestation be brought in line with the Truth. It therefore follows that if one thinks that he will gain eternal life by losing his body, he is in error because he has not kept to the Principle and the Law.

Jesus called attention to another truth when he said, "Whosoever liveth and believeth on me shall never die." The "me" here referred to is the Son of God. God is Divine Mind, and the offspring of mind is ideas. God's offspring must be Divine Ideas. His Son is his perfect Idea of man. Another name for this idea is Christ, the image and likeness of God, the indwelling, potential, God-perfection of every man. The Christ had been covered up and lost to sight and knowledge by ignorance and sin, but was brought to light by Jesus and demonstrated in him; and through his revelation of it and with his help in demonstrating it, the possibility for a like demonstration is placed within the reach of every man. God has life in himself; so hath it been given to the Son to have life in himself. In no other way can anyone find life but in the Son. He must believe on the Son, Christ, the image and likeness within himself, and

know that it has within it eternal life, before he can demonstrate life.

This Law which works out as eternal life is a law of righteousness, and demands the right use of all the powers within. No one can violate the Law and escape the penalty, which is death. Since all men have been lost in sinful personal consciousness, it would seem that all were barred from ever realizing life; but here again comes in the condition, "He that believeth on me." Through faith in Jesus' demonstration and understanding of the indwelling Christ, men are lifted out of sin and death, into the righteousness and eternal life of the Christ Mind.

Referring again to the Principle in considering the relation of eternal life to the bringing forth of the attributes of Being, we can see that life eternal depends upon the expression and manifestation of Life, Love, Substance, Wisdom, Power and Strength. Love is the harmonizing power, and saves the mind and body from the friction and disintegrating force of resistance. So Jesus said, "Resist not him that is evil." Resistance sometimes comes from the false idea of zeal which leads one to fight for what he believes to be the Truth. The temple at Jerusalem could not be built by David because he was a man of war. The work was left to his son Solomon, who was a man of peace. This temple is typical of man's body. The spiritual body cannot be built under conditions of inharmony. The warring David state of consciousness must pass away and give place to Solomon, the consciousness of Wisdom and Peace, before an enduring structure can be built.

The love which should be demonstrated is the Love universal. Personal love only involves one in the limitations that produce inharmony. This is clearly seen in one who allows himself to become entangled with family relations to the extent of hindering the full free expression of spiritual power. Each individual is a free soul, and not a Smith or a Jones. This realization will

set free any one who is struggling with a hampering environment. In family bondage, there is a tendency to depression over failures and mistakes of relatives, and depression is not helpful in demonstrating life. Sometimes there is the other extreme in pride and puffing up over the successes of near ones, and such a vital interest in all that concerns them that the Spirit takes second place.

These points about the Love universal illustrate how we may consider Power and all the other attributes of Being, and see how they, too, when rightly understood and expressed, help in lifting us into the Life consciousness.

The more we study Principle and Law, the greater will be our faith in the promises of God, because we will see that they have their foundation in God himself who is unchangeable Law, in which there is no "variation, neither shadow that is cast by turning."

GEMS FROM EMERSON

All that Shakespeare says of the king, yonder slip of a boy that reads in the corner, feels to be true of himself.

The world exists for the education of each man.

Nature is a mutable cloud which is always and never the same.

The whole of heraldy and chivalry is in courtesy. A man of fine manners will pronounce your name with all the ornaments that titles of nobility could ever add.

Men and women are only half human. Every animal of the barnyard, the field and the forest, of the earth and the waters under the earth has contrived to get a footing and to leave the print of its features and form in some one or other of these upright, heaven facing speakers.

Every man is divinity in disguise, a god playing the fool.

We but half express ourselves.

THE WORD

Lesson Six, Part Two, Correspondence School Course, Written by Josephine Rothmann.

From our childhood days, we have been taught to regard the Bible as the "Word of God," whereas it is only the testimony of men who have partially discerned the Living Word of God, which in the beginning was with God and was God. John refers to this word as the "Logos." The word "Logos" cannot be properly translated into English, as in the original it includes judgment, wisdom, power, and in fact, all the potentialities inherent in Being; this Divine Logos was and is always with God—in fact it is God as Creative Power.

John says, "In the beginning was the Word, and the Word was with God, and the Word was God . . . and without him was not anything made that hath been made." As creation is continually going on, we shall get a clearer comprehension of the formative power of the Word as a present active agent in the world, if we changed the verb "was" in the above question to "is." Man may get an understanding of the creative process of Being by analyzing the action of his own mind; first is Mind, then the Idea followed by Expression. In Divine Mind, these phases of consciousness are termed the "Word."

According to Genesis, the Divine Mind *expresses* (presses out) its Word, and through the energy of that Word, the universe is brought forth. Man is the consummation of the Word; in fact, he is the Word made flesh, and his Spirit has within it the concentration of *all* that is contained within the Word. God is perfect, therefore, his idea or thought, or Word, is also perfect. The perfect Idea is Spiritual Man through whom all things are brought into manifestation.

In the first chapter of Genesis, we read that God "said," *i. e.*, God spoke the universe into existence. We read of seven different steps or stages of creation.

These seven steps correspond to the seven fundamental ideas in Divine Mind. As an imitator of Divine Mind, man has the power to make manifest whatsoever he idealizes, and if his thought is unified with Divine Mind and guided in its operations by Infinite Wisdom, his creations are incorruptible and imperishable. Every individual makes his own world through his thought.

It is through the Spirit of Truth that man becomes conscious of what he really is, or of the Christ. This is referred to as being "begotten," quickened or born into spiritual consciousness. "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." Peter remarks in I Peter 1:23, that all flesh is as grass and passes away, but the word of the Lord endureth forever. The "flesh that passes" away is the creation of man in mortal consciousness. But when man is begotten and born of the Word of God, he is enduring and abiding, and not subject to death and corruption; his body is redeemed and glorified, and it becomes a member of the body of Christ by the Word. Man has power to express all that is included in the original Logos.

We of ourselves can do nothing; but what we see the Father doing, that can we do. We cannot see or know how the Father, as thought, or Word, works except through our own consciousness; therefore, we must understand, control, and put in order our own thought world, for through it we comprehend the Word of God.

According to Genesis, the first creative idea in Divine Mind is *Light*. God said, "Let there be light." Light means intelligence. Darkness is ignorance. Man's first word in bringing forth his world should be, "Let there be light." Instead of saying, "I don't know," and so creating darkness, say, "I am illumined with Divine Intelligence." By our word we light up our world with Divine Understanding. Every word we speak lives, although unseen and unrecognized.

Jesus said every idle word must be accounted for; so, also, every word of Truth brings forth after its kind. The idea inherent in the Word is the seed. "The words that I have spoken unto you are spirit, and are life." "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please." If the appearance is not immediately like the idea contained in the Word declared, we must be sincere, patient and persistent in holding to the Truth. If we are declaring, "I am the light of the world," we must have faith that our word, being Truth, is Spirit and Life, and that it shall bring forth its fruit eventually.

Jesus was not illumined all at once, but passed through the various stages of unfoldment. We read in the Bible, "that Jesus advanced in wisdom and stature, and in favor with God and men."

When Jesus declared his words to be spirit and life he realized that in his words of Truth there was the Life, and Power and Substance of God. Realizing the Power in his words, we will understand the necessity of taking his advice to "keep his words." "If ye abide in me, and my words abide in you," (*i. e.*, have become part of your consciousness), "ask whatsoever ye will, and it shall be done unto you." "If a man keep my word, he shall never see death."

One of the most marvelous declarations in Scripture is the saying of Jesus, "Whosoever . . . believe that what he saith cometh to pass; he shall have it." This declaration contains within itself the whole understanding of man's power and privilege to speak the formative word, for man, the highest emanation of Divine Mind, is really coöperator with God in creating the universe. It is therefore very necessary that we understand that we make our bodies and environment by the use of our Word. Whatever Word is used takes effect, or brings forth that which is put into it. The result is in proportion with the power of the thinker to

concentrate his mental forces. If the words are of disease as a reality, a disintegrating force is set into action which will eventually shatter the strongest organism, unless it is offset by constructive words of greater power. In the same manner the weakest organism can be restored to perfect health by speaking only words of Truth.

While man is ignorant that his every word brings forth conditions both in body and affairs, he frequently uses words which are not in harmony with the Truth and as a result reaps erroneous fruit. It is in such circumstances that he either feels rebellious against God, as the supposed author of his troubles, or else negatively submits to what he calls the "will of God." Neither of these attitudes of mind are in accordance with Truth. God's will for us, his children, is only good. Harmony is restored to man through the realization and practice of Truth, by means of the Word. When one realizes that he is the son of God, he knows that he is the Word, and is here as the expression of the Word or Logos. In order to manifest perfection, man must express the Word in its fullness. Words which lack Divine Love make discord, as love is included in the Word of God. An understanding of this fact will do away with the use of condemning, criticizing, fault-finding and angry words. So, also, all words that are lacking in the quality of Divine Life cannot bring forth the perfect manifestation of life and health. Words which have not in them Divine Power bring forth negative conditions; failure to manifest the Christ dominion and mastery, results from their use. Words in which the Substance of Spirit is missing are "empty words," and bring forth poverty and lack. The use of words lacking Wisdom makes and keeps ignorance in the world. Idle words are those which do not measure up to the Word of God standard. Every day is a day of judgment, as some of the words used come to fruition each day. Real creative words are spoken from the Christ

consciousness, from the realization that we are indeed the very Word of God.

What science calls "Universal Ether" is an expression of the Idea Substance in Divine Mind. Every thought and word registers on this Substance, even more accurately than sound on the wax cylinder of a phonograph; they echo back to us in continuous vibrations. Out of this everywhere present Substance man makes his body and environment, by means of his word.

Out of the Substance Idea the personal ego has conceived matter, which is unreal and transient. Matter is an erroneous concept of substance. All belief in matter and material conditions will be effaced from man's mind when he gets a realization of the everywhere present substance in which all forms exist.

Man has become aware that there is a fourth dimension in which forms lose their apartness and primal elements become interpenetrating. This oneness of Spirit-Substance does away with all resistance, opposition and friction. The bodies of all people, who enter into the conscious realization of the allness of spiritual substance, will be changed back into spiritual ideas, and become omnipresent. Then wherever the thought is, there instantly the body will be. Jesus illustrated this when he passed into a room when the doors were closed. The body should be free and unlimited like its Creator, Mind, and should manifest all that is in Mind. This does not mean that men are not to have bodies, nor that they come in spiritual consciousness through the dissolution of spirit, soul and body. As the perfect ideas of Life, Substance, Intelligence, etc., are absorbed by the consciousness, they will be expressed, and spiritual conditions will be manifested in conformity to the idea entertained in mind. This process is called the redemption of the body.

To keep the words of Jesus does not simply mean acknowledging with the intellect that they are true; it means making the consciousness one with them by re-

peatedly affirming them and realizing that they are words of Truth, containing in themselves Life, Substance, Love and Power. By taking hold of them consciously and understandingly, they become one with the life of the individual and quicken him to a new consciousness of Spirit. This is what Jesus meant when he said, "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." To one in mortal consciousness this seems a mysterious statement, but to one who has been quickened by the Spirit it is no mystery. Christ's blood is Life, and his body is pure Spirit-Substance. Man appropriates or assimilates—eats and drinks—this Substance and Life in the form of the Word. "He that eateth me, he also shall live because of me."

Physical science has proved that man makes a new body at least once a year, and it is a mystery to them that the body should ever wear out or grow old, as it does. They do not discern that it is the power of the ignorant word that devitalizes the body. When man builds new cells, instead of building them in the realization of his oneness with God, in whose mind he exists as a Perfect Idea Man, he builds them after the ignorant pattern in the race mind, established in ignorance of Truth. When man is spiritually quickened he builds anew and becomes a "new creature in Christ Jesus." "We are members of his body."

In the body are various centers which respond to Divine Ideas in the same way that musical instruments respond to musical vibrations. In the Scripture, Paul, in his preaching and missionary journeys, represents the Word on its way through the body, building up these centers in righteousness and order. Spiritual man speaks the Word to everyone of these centers. The Life Center is set free from the mistaken ideas it has hitherto had about life. The Truth that man is not subject to a limited number of years, but that he is one with the great universal, omnipresent, unchanging, per-

fect, eternal life, is incorporated in the consciousness through the Life Center. This Word will set the Life Idea free, quicken it to activity, and there will be an inflow of the pure, rich spiritual substance of life.

The Power Center, at the root of the tongue, must be awakened. Deny all inefficiency and declare, "All power is given unto me in mind and in body."

The Love Center, near the heart, must be told the Truth about itself; that it is not filled with selfishness, but with the substance of Divine Love, pure and undefiled.

The Substance Center, back of the pit of the stomach, must be quickened with the Word that there is one pure, spiritual Substance, out of which the body is perfectly formed.

To the Strength Center, at the small of the back, words of strength must be spoken; "God is the strength of my life."

Every cell in every organ is filled with Divine Intelligence, and knows how to go about the work it has to perform. For instance the blood, whether one is asleep or awake, carries on a work which requires an intelligence greater than man has yet consciously fathomed. A perfect body, kept in perfect order would be built, if it were not for man's interference through ignorant thought. When, by the power of the Word, all ignorant states have been erased from the subconsciousness, and a perfect unity made between the conscious, subconscious and superconscious realms of Mind, a perfect body, kept in perfect order and living in a perfect environment, will be the result.

The moral government of God is a movement in a line onward towards some grand consummation in which principles remain ever the same, but the developments are always new, with new openings of truth, new manifestations of goodness, and new phases of the moral heavens.—*Mark Hopkins.*

GOLDEN OPPORTUNITIES

"*Making the best of everything*," is what Mrs. May termed the knack of dealing with her domestic problems. I had called in to ask a question we neighbors had been discussing in our little afternoon club. What was the secret of Mrs. May's management of her home, that everything always went smoothly with her, and that she always seemed to be in good spirits, was never flurried, or "put out," and had plenty of time for everything?

She was busy in her little sewing room when I put this question to her. An expressive little smile stole over her face as she glanced up from her sewing and replied: "The secret of it is so simple I doubt if you will think it worth your while to listen to it."

"But why should I not," I eagerly answered, "since all the neighborhood are observing and praising the knack you have for managing your own work, and having time for others? It was only yesterday, after I'd given Bennie a good sound scolding for his heedlessness, that he turned a sorrowful face to me and said, rebukingly, 'If you were only like Mrs. May, mamma, you wouldn't be so hard on us boys. She never fusses at Johnnie, and always kind o' makes it easy for us, for she understands us, and knows we don't mean no harm. We just like to be a doin'—that's all.' I resisted the temptation to box his ears, but his words set me thinking, and I decided maybe there was a better way to get at things, and so I am here to learn."

She looked up inquiringly, and as if satisfied with my motives, laid down her work and said:

"Well, my dear, you are taking the first essential step—*wanting* to do the right thing. The next step is *making the best of everything*. Now that's all there is to it," and she smiled up into my astonished face in the most exasperating way, and took up her sewing again.

"But—why! I—I—I don't believe I understand what you mean," I almost gasped.

"Well, just try it then," she calmly answered. "That is all I do—and all anyone can do, is to make the best of anything. One must try it for oneself, to know. It is one of those facts, which is like the pudding, the proof being in the eating," and she went on with her sewing.

"But how, and when, and where did you begin it?" I was eager now. "And how did you always remember to do it?" I asked, beginning to catch a glimpse of what it meant to comply with her precept.

"Well, I think it was through necessity, but I was so tired out with straining myself, trying to find some great thing to do, and so utterly miserable under the cares and duties that burdened my every day life, that when I came across a text that read, 'Do with thy might what thy hands find to do, and another, 'He that is faithful in little, shall be made ruler over much,' I was so much impressed by the command of the one and the promise of the other, that they became graven on my very soul and worked out into my life. I began to feel a joy in doing with my might all the little things I had before despised. I practiced faithfulness in all my duties; in short, I began *making the best of everything*, and I can assure you that it was not long before I realized that it is the little things that make up life. Even as the drops of water and the grains of sand make up our earth and ocean, so must the finding of our little joys make up the sum total of our heaven. I have learned too, that by making the best of everything, we really do put that superlative quality in all we do.

"I begin the day by making the best of my waking thoughts. I rejoice because I have a day before me full of golden opportunities. I praise my home and everybody and everything in it, and the Spirit of Love, Joy, Intelligence and Plenty that is manifest there. I count my blessings daily, and find my appreciation and gratitude increasing, while my duties become opportunities and my work, loving service. By making the

best, we give the best—God's best—love and harmony in our hearts and homes."

I listened and questioned, then found myself some way feeling that she was only telling me something I already knew in my heart. And so when I went home and again faced my duties, I saw them all as opportunities. When Bennie-boy came in soon after with a three-cornered rent in his stocking, I put my arm about him and felt his sweet gratitude, as I whispered in his ear, "Let's be thankful dearie, it wasn't your precious leg, and let's you and me begin right away *making the best of everything.*"

"Sure, mamma," he answered with a joyous hug; "you talk just like Mrs. May."—*M. F.*

PRAYER

O thou Infinite Spirit, Source of all life and Giver of all strength and illumination,

Quicken within us the desire to know thee.

Kindle in our hearts an earnest longing to dedicate ourselves to the highest.

Give us such strength of understanding that we may not be deceived by the turbulent and fleeting glamors of material life;

But that we may walk steadfastly in the path of Truth;

And continue with unwavering devotion to do that which is true and spiritual, forsaking that which is base and selfish.

O thou All-loving One, lead us by thy compassionate hand that we may never go astray.

Save us from delusion and ignorance.

Fill our whole being with thy Divine Radiance.

Bestow on us spiritual sight that we may perceive oneness everywhere.

Thou abidest within us in the form of consciousness.

Give unto us true consciousness that we may feel thy Presence.

Awaken in our hearts perfect trust in thine Infinite Self.

Grant that at all times and under all circumstances we may surrender wholly to thee and be led by thy will alone.

May all our devotion be offered unto thee.

May all our thoughts and actions be sanctified and consecrated unto thee.

O thou Boundless One! Thou art our loving Mother and protecting Father;

Grant unto us thy loving protection and keep us ever in peace.—*Swami Paramananda.*

JEHOVAH OF HOSTS IS HIS NAME

Great in counsel, and mighty in work;
Whose eyes are open upon all the ways of the sons of men,
To give every one according to his ways,
And according to the fruit of his doing.

—Jer. 32:19.

Fools because of their transgression,
And because of their iniquities, are afflicted.
Then they cry unto Jehovah in their trouble,
And he saveth them out of their distresses.
He sendeth his word, and healeth them,
And delivereth them from their destructions.

Psalm 107:17, 19, 20.

Ye shall serve Jehovah your God,
And he will bless thy bread,
And thy water;
And I will take sickness away
From the midst of thee.

—Exodus 23:25.

SUNDAY LESSONS

[EDITORIAL NOTE—There has long been a demand that the International Sunday School Lessons be interpreted consecutively in the Unity Magazine, in order that teachers in the various Sunday Schools might have the aid of our interpretations in the preparation of their lessons and in the teaching of their classes.

Below we give the interpretation of the International Sunday School Lessons, beginning with the second quarter of this year. The last three lessons interpreted in March Unity Magazine are to be disregarded, as the interpretation of the International Lessons begins April 6, in April Unity.

All Scripture lessons are taken from the American Revised Edition of the Bible.

In addition to the spiritual interpretations of the International Sunday School Lessons, which will be published monthly in this magazine, we publish in Weekly Unity a "Responsive Service," taking up the Sunday School Lessons from a "Question and Answer" standpoint. Also, the same lessons will be interpreted for the little folk in our publication, Wee Wisdom.

All these aids should prove invaluable to the teacher seeking knowledge of how to convey to the student the truths of the Scripture, so that he will be able to apply the lessons learned in daily Christian living.]

LESSON 1, SUNDAY, APRIL 6, 1919

GOD OUR HEAVENLY FATHER.—Matthew 6:24-34.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto the measure of his life?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

GOLDEN TEXT—*Our Father who art in heaven, Hallowed be thy name.*—Matt. 6:9.

SILENT PRAYER—"*I seek first the Kingdom, knowing that all things else are added.*"

The point emphasized in this lesson is the importance of concentrated action. The one who accepts a dual standard of life, such as spirituality and materiality, dividing his time, thought and action between the two, so scatters his forces that he is at no time able to put forth the full power of his being to the accomplishment of the ideal. God is the one and only presence and power in the Universe, and when man centralizes his forces according to this standard he becomes most efficient.

The most elusive thing in existence is matter, and those who think it to be what it appears, have such a slight hold upon it that it melts out of their hands. This experience goes on until they get into a constant dread of losing their possessions, and an anxious fear hangs over them like a pall. It is this state of mind Jesus seeks to heal in this treatment against anxiety. Do not be anxious about your life, your food, your body, but

change the base of your thought by realizing how all creation is cared for by the Father.

Man is not as well cared for as the birds and flowers when he is anxious and fearful, because through the formative power of his own mind he interferes with the natural provisions of God. If men lived as close to nature as do birds and flowers, a thought atmosphere would be woven connecting the whole human family with the Oversoul, and intuition would become universal. Man would not inquire of the wild animals the character of the coming winter, but would be informed direct in a far larger way about all the processes of nature, and he would also be shown how to make the very best of them. When confidence in the Oversoul is established in any individual, there is an erasure of fear and anxiety from the mind. "God rules, and I have nothing to fear," is a good treatment against anxiety.

The man who believes only in what he can see loses sight of the real, or source, of all. Poor indeed is he who has not a consciousness of the reality back of all forms.

God has made an infinite provision for man, not only in the visible world, but also in the invisible realm he has prepared inexhaustible supply, which, when depended upon, enriches the whole man. Were it not for the invisible forces of nature, vegetation would not grow. Man cannot live by bread alone; his physical supplies are supplemented by the invisible forces of Being, daily and hourly given to man from the Father, according to each need.

By establishing a consciousness of life, substance and intelligence, as a constant inflow direct from the Father, man's outer supply is quickened and "things are added."

DEFINITIONS OF TERMS USED

Treatment—Spiritual process, or prayer, by which man receives the healing power of God.

Oversoul—The Absolute Reality. Soul is the thought-man; the Oversoul is the Divine Thought-man.

Consciousness—The knowledge or realization of any idea, object or condition.

Being—Immortal existence, God.

Quicken—To enliven.

QUESTIONS

1. What is the secret of true service?
2. What effect does anxiety have upon man's accomplishment?
3. How may anxiety be overcome?
4. What is the most important thing to be gained in life?
5. What and where is the Kingdom of Heaven?

LESSON 2, APRIL 13, 1919

CHRIST OUR SAVIOR.—John 1:35-51.

35. Again on the morrow John was standing, and two of his disciples;
36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!
37. And the two disciples heard him speak, and they followed Jesus.
38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?
39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.
40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.
41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).
42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).
43. On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

GOLDEN TEXT—*God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*I bid the powers of the Inner Man to come forth.*

By cultivation, the spiritual mind becomes an active factor in the consciousness. It has to be desired and sought, before it becomes a part of one's conscious life. John, the conscious mind, is expecting, looking for, and earnestly desiring a greater realization—he knows that he is not fulfilling his ideal manhood—hence his prophecy of one who was to come, whose shoe latchet he was not worthy to unloose.

Willingness to give up the mortal man to the Divine, is most propitious in the regenerative process. Many people are ambitious to put on Christ, but they are not willing to give up the present man in order to do so. John had a following, yet he was willing that his disciples should go to Jesus. He openly announced him as

the "Lamb of God." This is his acknowledgment of the innocence, purity and utter unselfishness of the Christ Mind. This mind has no personal ambition—it is innocent, loving and obedient to the call of God, as the lamb is to the Oriental shepherd.

When the conscious mind recognizes the Christ Mind, the various faculties become gradually opened and attached to it. Andrew represents the strength of the mind, which is greatly rejoiced when it finds the inexhaustible source of all strength, and exclaims, "We have found the Messiah." The Greek word is *Eurekamen*, nearly the same word that Archimedes used when he exclaimed "Eureka" (I have found it), when he discovered the answer to the famous crown problem.

Strength is clearly related to substance (Simon), which in spirit we call Faith. "Faith is assurance of things hoped for." What we hope for and mentally see as a possibility in our lives, comes into visibility, and we call it substance.

Philip means "a lover of horses," and is symbolical of the vigor, power, vitality and energy of the mind. It is of the same "city," or thought center, as Andrew and Peter.

Nathanael is the imaging power of the mind. In the realm of the real (Israel) it is guileless—innocent of error images. It is open and receptive to the beauty and perfection of Being. It is this faculty that makes the great artist, when the soul is lifted up with spiritual fervor. It is the guileless innocence of the Nathanael state of mind that causes the religious enthusiast to believe all things about spirit and the world invisible. Exercised without the Christ understanding, it is personal credulity. It is the image maker in the psychic, and the clairvoyant may be deceived to any extent by its conjuring power. It is not in itself error, but may, like all the faculties, be used in erroneous ways. When the mind of the Spirit uses it, as Jesus discerning Nathanael when he was concealed under the fig-tree, it is without

guile. In the communication of God with man this faculty plays an important part. It receives Divine ideas and reflects them as images into the soul, in dreams and visions. This is the opening of the heavens and the seeing of the "angels [thoughts] of God ascending and descending upon the Son of man."

DEFINITIONS OF TERMS USED

Realization—To make one's own in apprehension or experience. To know Spiritual Reality.

Mortal Man—The fleshly man subject to death.

Divine Man—The Immortal, or Spiritual Man. The man made in the Image and Likeness of God. The Christ Man.

Regenerative Process—The process of bringing all the forces of mind and body to the support of the Christ Ideal. Unification of Spirit, Soul and Body.

Christ Mind—God's perfect idea of man. The mind expressing Divine Ideas.

Conscious Mind—The mind through which man establishes his identity.

Spiritual—That state where man's mind functions in accordance with the God Mind.

QUESTIONS

1. How does man develop spiritually?
2. What attitudes of mind are most helpful in attaining spiritual unfoldment?
3. In developing Spiritual Man which should come first, the opening of the faculties, or the development of the Christ Mind?
4. What is the relation between the faculties Faith and Strength?
5. What two faculties are the first to discern the Christ Mind?
6. What faculty does Nathanael represent, and how shall it be lifted up to the Christ standard?
7. Why is it unwise to develop psychic powers, or to depend upon psychic perceptions?

LESSON 3, SUNDAY, APRIL 20, 1919

THE RISEN LORD.—Matt. 28:1-10.

1. Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and became as dead men.

5. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

10. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

GOLDEN TEXT—*He is risen, even as he said.*—Matt. 28:6.

SILENT PRAYER—*The Christ in me is resurrecting me into newness of life.*

The question is often asked whether or not we believe that Jesus rose from the dead with the same body that walked the earth, and if so, what became of it. The historical account makes clear that it was the crucified body that Jesus had after the resurrection. He showed the imprint of the nails to Thomas, and assured his disciples that he was not a ghost, but a real flesh and blood man. What became of that body is a proposition not easy to explain, because of a lack of terms and

comparisons adequate to a description of that inner plane of consciousness termed the "spiritual," the Kingdom of Heaven so often referred to by Jesus. Metaphysicians know more about this Kingdom than they can tell in ordinary language, because terms have not yet been coined to describe the conditions existing in it, and people are not generally familiar with that state of existence. Jesus described mental laws in parables, because the people of his age had no knowledge of the formative power of thought. So we have to make material illustrations for conditions that are far removed from the limitations of matter.

Jesus held his body on the material plane for forty days, and then carried its particles to the spiritual, where it exists to this day as a body of thought and mind force. As a body of thought, Jesus is able to quicken the bodies of people who attract his power by believing in it. Through this process a new race is being formed, which will gradually step out of the old material concept of body, into forms of a much higher type. These new bodies, which are grown within the old bodies, will have the power of self-perpetuation and will never wax old. Doctors tell us that an organism in good health should never lose its capacity to live right on, year after year, indefinitely, because the organs are self-renewing. The body in health is like an engine, every part of which is constantly being rebuilt as it is used.

A number of people within the writer's knowledge have advanced in this process of making the new body after the Jesus Christ type, to a point where they are confidently asserting immortality in the flesh. When they have renewed every organ and part, both within and without, and put away all evidences of old age, then the world at large will begin to admit their claims as true. This will be demonstrated, and the veritable existence of the New Race will be an accepted fact before this century is out.

The tomb represents the race idea of death, and while man in his mortal state is subject to death, in his Spiritual state he rises superior to the mortal law. Jesus taught nonresistance. "Resist not evil;" and he followed out his own teaching in this climax of his life. He accepted death and the grave, knowing that by the Power of the Father in him, he could rise superior to even these. This is a practical illustration as to how spiritual man meets and overcomes conditions. Fighting error increases its power. On the other hand, in the face of erroneous conditions, if man but contemplates his ability to overcome through the power of the "indwelling" Lord, error shrinks into insignificance.

Evil does not overcome evil. "Overcome evil with good," is the teaching. Jesus overcame death by substituting his entire idea of the infinite and eternal life of God working in and through him, for the race thought of death. The death thought was thus dissolved, and Life came forth victorious. This consciousness of life in God is the "place" which he has prepared for us, and which we may occupy if we but step into it.

The three days Jesus was in the tomb represent the three steps in overcoming error. First, nonresistance and humility; second, the taking on of the Divine activity, or receiving the Will of God; third, the assimilation and fulfillment of the Divine Will.

DEFINITIONS OF TERMS USED

Metaphysician—One who is versed in the scientific knowledge of mind, and its activity.

Resurrection—The lifting up of soul and body to conform to Divine standards of Spirit.

New Race—The race of men expressing the perfection of God as typified in Jesus Christ. All men belong to this new race; they can become a part of it by following and demonstrating the Christ Principle.

Mortal Law—The law of limitation which man has made for himself.

Error—The name man has given to his own limited expression. Misapplied good.

QUESTIONS

1. Did Jesus resurrect his fleshly body?
2. What became of it afterward?
3. Why did Jesus teach in parable?
4. How does Jesus help us today?
5. How is the new race formed?
6. Where are the new bodies of the new race being formed?
7. What are the most vital points in overcoming any error?

LESSON 4, SUNDAY, APRIL 27, 1919

THE HOLY SPIRIT, OUR HELPER.—Acts 2: 1-8, 14-18.

1. And when the day of Pentecost was now come, they were all together in one place.
2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.
3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.
4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.
5. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.
6. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.
7. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilæans?
8. And how hear we, every man in our own language wherein we were born?

14. But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.
15. For these are not drunken, as ye suppose; seeing it is but the third hour of the day;
16. But this is that which hath been spoken through the prophet Joel:

17. And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18. Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy.

GOLDEN TEXT—*If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?*—Matt. 7:11.

SILENT PRAYER—*I am unified with the wisdom and power of the Holy Spirit.*

The "day of Pentecost" with the Jews was the great feast of the harvest, or "day of first fruits." It was the day on which the devout Jew was to remember his deliverance from Egypt (Deut. 16:12) into the freedom of the promised land. To one who has come out of the ignorance of mortal thought into the understanding and freedom of the Spirit, this has special significance. It represents that "day," or degree in the mind, where the presence of the Spirit is as *substance* to the consciousness.

This state of mind is brought about through meditation, and through a massing or concentration of the spiritual ideas. "They were all together in one place." It is really a conjunction between the thinking mind, or what we term normal consciousness, and the superconscious or spiritual mind. When this connection is made there is a descent of spiritual energies into the body, and this action produces a great and unusual commotion. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." This descent of the spiritual consciousness into the "house," or body, often terrifies those who do not understand its significance, and they think it is the work of a malign influence. The vibrations are sometimes very pronounced in the

body. This is not to be feared. It is not mortal mind, spirits, nor any dangerous influence, when you have been sincerely asking for the presence of the Spirit of Truth.

It makes a great difference how the Spirit is received. If fear dominates, there will be fearful results, but if understanding and confidence is the prevailing thought, good will always follow. The gift of tongues is the ability to express Truth freely.

There dwell within us many "devout men," or subjective thoughts, of which we are totally unconscious until this Holy Spirit descends into our minds and we see good in the depths of our being that we never saw before. Then our *Word* of instruction and enlightenment goes into these darkened corners of our realm, and we preach the gospel of Jesus Christ to all the people or thoughts that are there congregated, and they witness, "we hear them speaking in our tongues the mighty works of God."

In the working out of the Holy Spirit in the consciousness of man, many things transpire which are new to the various standards of the personal man, and more or less confusion sometimes results.

It is the clear discerning eye of Faith, (Peter) which will carry us through such periods if we but "hearken" unto its words. It is through the activity of Faith that the mystical is made clear, the so-called supernatural made natural. When this union between the supernatural and the natural is made, the activities of the Holy Spirit are liberated into man's body and become its rejuvenating, regenerating power. "I will pour forth of my Spirit upon all flesh." Under this process the whole man, including all his mental and physical forces, realizes (see visions and dream dreams) his true purpose in being is to express God.

DEFINITIONS OF TERMS USED

Meditation—The act of pondering or thinking deeply, upon a subject.

Concentration—Bringing the forces, whether mental or physical, to a common purpose.

Superconscious Mind—The Christ Mind. That realm of mind where ideas function in perfect relation with the Divine.

Vibrations—The rate at which all forces move.

Truth—That which is without question. That which accords with Divine Principle.

Subjective Thoughts—Reflex thought or thought whose action is dependent upon other initiative.

Word—A descriptive or formulated movement of mind.

Mystical—That which is hidden or obscure.

QUESTIONS

1. What does the "day of Pentecost" mean in man's individual unfoldment?
2. When does this "day" take place in man's consciousness?
3. How is it brought about?
4. What then takes place in the body of man?
5. How should this Holy Spirit be received?
6. How is man shown the way through the confusion which sometimes results from his adjustment to this new condition?

NOTE—It is also well to notice and discuss the idea clearly set forth here, that in Divine Order the soul or spirit of man is not leaving the body and going back into the unmanifest side of Being. The direction is toward manifestation. In the first days God creates and in the last days he pours out his "Spirit upon all flesh" and to be in perfect harmony with this Divine order man should open his consciousness to this idea.

LESSON 5, SUNDAY, MAY 4, 1919

MAN MADE IN THE IMAGE AND LIKENESS OF GOD.—Gen. 1:20-28; 2:7-9; Eph. 4:20-24.

20. And God said, Let the waters swarm with swarms

of living creatures, and let birds fly above the earth in the open firmament of heaven.

21. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth.

23. And there was evening and there was morning, a fifth day.

24. And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so.

25. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

7. And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8. And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

9. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

20. But ye did not so learn Christ;

21. If so be that ye heard him, and were taught in him, even as truth is in Jesus:

22. That ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit;

23. And that ye be renewed in the spirit of your mind,
24. And put on the new man, that after God hath been created in righteousness and holiness of truth.

GOLDEN TEXT—*God created man in his own image.*—Gen. 1:27.

SILENT PRAYER—*I am this day re-created in the image and likeness of God.*

This statement of man's creation, the "image and likeness of God," has always been a puzzle to people who read the Scriptures literally. The apparent man is so at variance with the descriptions given that he cannot reconcile them to himself. It is said that Hugh Miller, the great geologist, went insane trying to make Genesis fit the facts of this planet's formation, as written in her many geological stratifications. Theologians began first to admit that the Garden of Eden story was an allegory, and now they are including the whole of Genesis.

But this is more than an allegory—it is a description of the real, the ideal creation. In planning, civil engineers often use algebraic terms—X, Y, Z, representing partial products not yet brought actively into the plan, but carried along to be developed at the proper time. Involved in these symbols are ideas that can be brought out in their proper order and made a visible part of the structure. So man plans in his mind that which he proposes to build. First the ideal, then the visible. This is the process through which all creation passes. God creates all things in his mind first; this is involution. Then the creation is brought into form and shape; this is evolution.

It is a fact that man, as we see him personally, represents the "X" in the "image and likeness" man which God created. God is carrying you right along in his mind as a perfect product of his ideal man, and you are striving to demonstrate your "X"—the real thing. This is why man has that constant idealism that keeps him moving forward to higher and higher achievements.

The "image and likeness" is the ideal man that pours into the "mankind" a perpetual stream of ideas; the personal representative arranges the ideas as thoughts and forms, as substance and life. While this evolutionary process is going on there seems to be two men, one ideal and spiritual, and the other intellectual and material.

An understanding of certain creative facts, and man's powers therein, makes a directive, intelligent center in the mind, which harmonizes these two men. This directive center may be named *I Am*. It is something more than I, as expressed from the human side alone. Yet when that I from the human side has made union with the "image and likeness" I, the true *I Am* comes into action, and it is Christ Jesus, the Son of God, evolved and made visible in creation.

God idealized two universal planes of consciousness, "The heaven and the earth." One is the realm of pure ideals, the other of thought forms. God does not create the visible universe directly, as a man makes cement pavement, but he creates the *ideas*, which are used by his intelligent "image and likeness," to make the universe. Thus God's creations are always spiritual. Man's formations are both material and spiritual, according to his understanding.

It is important to know that the "heaven and earth," or spiritual and material planes, are states of mind primarily, and that we, as a race, are right in the midst of their expression. The creative process has been going on for æons, and a great mass of thought and mind force has been evolved. Man's body is the earthly side of an inner "heaven," or mind realm. The I has fluctuated for ages between these two planes of consciousness. An incarnation in the body is followed by a vacation in the soul, and these two are gradually getting closer and closer together. When they are united the "new man in Christ Jesus" will step forth, and the weary round of incarnation and reincarnation cease.

The lesson taken from Ephesians, goes farther into the process by which unity is established between these two phases of mind, and the resurrected man comes forth in the full stature of the Christ. It shows us how to put away the old standards of life so long accepted as true, and how we substitute for them the standard brought to light by Jesus Christ. Paul again presents this same process when he wrote, "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

This is a simple and acceptable method for anyone. It is a method practiced by all successful persons in both physical and intellectual pursuits. A certain line of action, which does not meet our requirements, is discarded for one presenting greater opportunities. The greater the latitude for research and development, the more absorbing is the new line of investigation. The opportunities presented in a "life in Christ" are infinite, therefore surpassingly attractive and interesting.

The fullness of life where all the forces and powers of the Kingdom of Heaven are loosed into the earth, and the "new race" expressing its Divine Image and Likeness, is the ultimate reward of following the Holy Spirit.

DEFINITIONS OF TERMS USED

Demonstrate—To prove. Often used by metaphysicians as proving in the manifest world the ideals of the Spiritual.

Reincarnation—It is the incarnation of the soul of man in a new body that he may learn the lessons which he failed to learn in previous life. Reincarnation is not according to the perfect law, but is a means by which those who fail to redeem the body, may have another chance.

QUESTIONS

1. Of what is the Garden of Eden story descriptive?

2. What two great steps are involved in any creative process?

3. What is the relation between the visible man and the spiritual man?

4. What is the *I Am?*

5. How does God create both in the invisible and in the visible universe?

6. How is the original image and likeness made manifest in the earth?

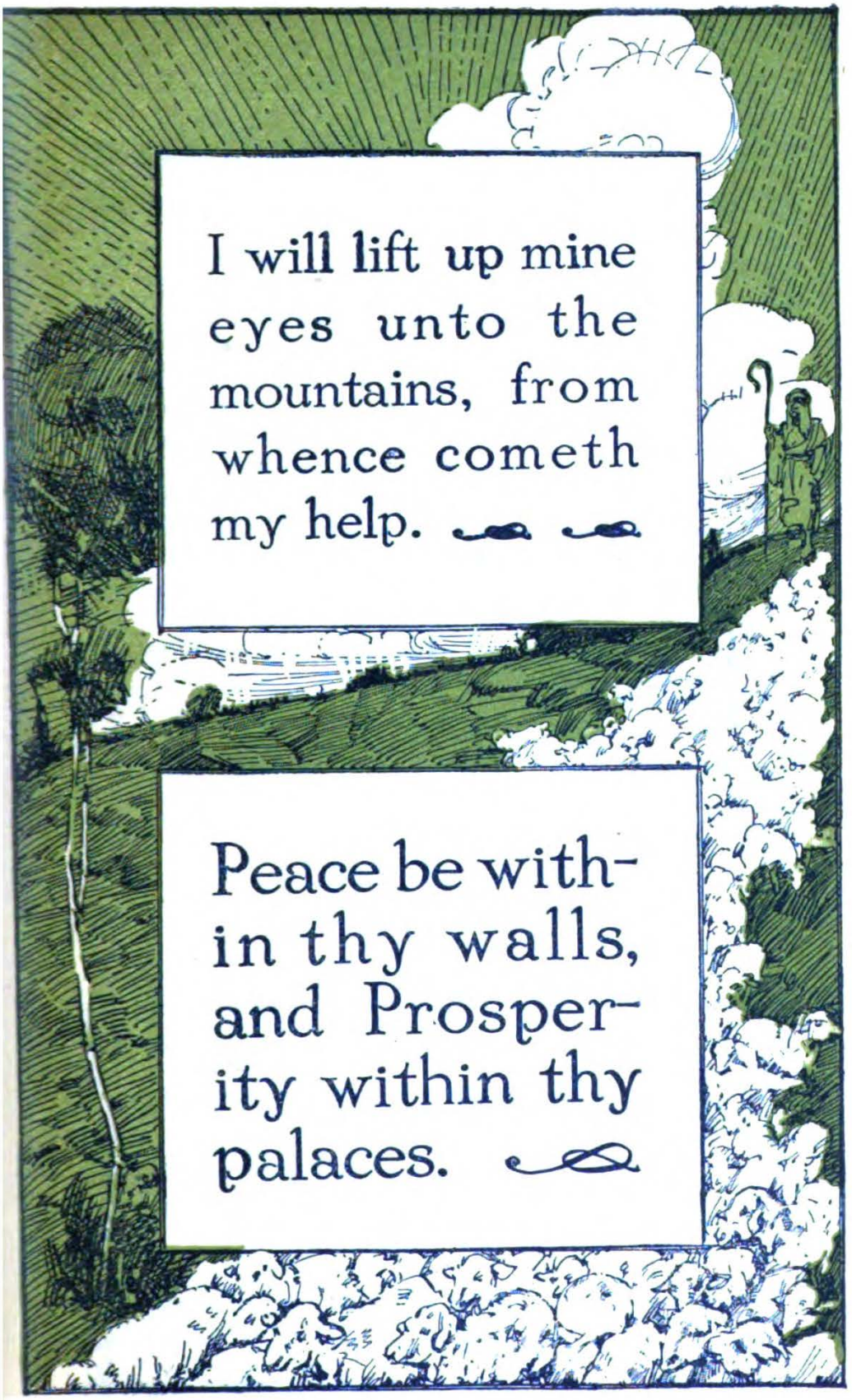
THE GREATEST MOTHER IN THE WORLD

"*The Greatest Mother in the World,*" is the name given to the wonderful picture that has ploughed its way through the sordid selfishness of human thought, deep into the heart of mankind, turning up fertile soil for the seeds of a common good—the Universal, loving, motherly ministry of the Red Cross.

The almost miraculous growth of the Red Cross movement proves that there is a kinship between mankind of all nations, a kinship that transcends the accident of birth and locality. There is a *common* tie, and a *common* language, known alike to all hearts and dating back to a Common Parentage—even God. The mother side of God is Love, the greatest of all Mothers in the world, and of which the picture bearing that title is but a symbol.

Omnipresent with God is this great Mother-Presence. It notes every act of loving service, every acknowledgment of a good that blesses all alike. It rejoices in every effort to bring into manifestation more joy and harmony and beauty; it uncovers for us the rich treasures of mind and soul; its magic touch transforms the common duties of the everyday, into opportunities of loving ministry.—*M. F.*

This is the best day the world has ever seen; tomorrow will be better.—*R. A. Campbell.*


I will lift up mine eyes unto the mountains, from whence cometh my help.
Peace be within thy walls, and Prosperity within thy palaces.

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"Be still, and know that I am God."

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Held daily at 12 m.

Peace be within thy walls, and Prosperity within thy palaces.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

Freedom:

We do not dictate to our students what they should read. We leave them free to follow the guidance of their own indwelling Spirit of Truth, in matters of this kind. We do know, however, that it is not wise to make a habit of reading or dwelling much on seeming errors. If one fills his mind with the error side of any proposition, he invites error into his life. Paul tells us in Phil. 4:8, that if there is anything true, honest, just, pure, lovely, of good report, or if there is any virtue or praise, to think on these things. This is splendid advice for all of us, for we are transformed by the renewing of our minds, and we grow to be like that about which we think. If we keep our eye single to the One Truth and the One Power and Presence—the Good Omnipotent —we will be kept in peace, safety, health, and plenty, no matter what goes on in the world about us.

God a Useable Principle:

A short answer to your friend's question would be that God is not a person with form as a man, who sits on a throne somewhere in the sky; who arbitrarily sends destruction or happiness, good or evil, to the people on the earth, according to his will, while the people themselves have nothing to do with the cause of their ills or blessings, but must submit to what is generally known as "the wise providence of God."

God is Mind, Spirit, Principle. God as Love, Life, Substance, Intelligence, Power, All-Good, is omni-

present just as the principles of mathematics and music are present everywhere. This Principle, God, is man's to use as he will. Those who lay hold of Spirit and trust definitely and positively in the All-Good for protection, health, life, plenty, and who seek to learn and obey the Laws of Being which govern righteous, healthful living, are preserved and kept from all evil. Please see the 91st Psalm. As a race, however, the inhabitants of the earth do not understand God nor believe in the power, presence, and willingness of the Great Principle of Good to protect them. They believe in, look for, and make preparations for sickness, rainy days, accidents, and death, so when these things come to pass they are simply reaping the results of their own thoughts, words, and acts.

The law of the Lord must be delighted in, and his statutes observed and obeyed, if one is to realize his Divine inheritance. Children are born into the world under the carnal law, and are subject to the faith or unbelief of their parents and to their own subconscious mental activities until they come to the age of accountability, so are just as liable to inharmonies and errors as are their elders who do not trust in God.

A Blessing:

Please accept our thanks for your generous gift. Through the bountiful law of the Great Love your own good measure shall be returned to you, with abundant increase.

It is recorded that when Jesus fed the multitude in the desert, the blessed loaf, when broken by his hands, was instantly complete again, so that had the need continued, the Master could have fed, from that small store, all the hungering people of the earth.

When the broken loaf in Jesus' hand was made whole out of the universal Substance, no doubt it was sweeter and more wholesome than the original loaf. So we know this offering has opened up channels through

which will flow to the giver the finer and more enduring Substance of Spirit, which will never grow less, but which will continue to increase in both quality and quantity.

Trust, and fear not. The Spirit of the Lord is active in the situation, and a just and righteous balance will speedily be forthcoming.

Victory Over Environment:

There is a great overcoming victory gained through mastering one's environment. To learn to agree with one's surroundings instead of running away from them, and to *make* all things work together for one's good, is a step on the way to perfection. When one has mastered, within himself, the ideas that stand for present inharmonious conditions, then and only then, is he really fitted to go out and on to other and better things.

Spiritual Realization, a Development from Within.

There is a vast difference between mental suggestion and spiritual realization. The Christ perfection, which is the goal of man, is attained and demonstrated only through developing spiritual consciousness. All growth and manifestation must be from within out. No man who has awakened to the Truth that his Life is God-Life, that it is his birthright to be eternally one with God-Life, and to use this Life in his expression, is satisfied to merely demonstrate a youthful appearance and the health and vigor of the natural young man.

The body is the vehicle of expression of all man's powers. It must be redeemed from limitation and transformed into that perfect manifestation of vibrant spiritual life and substance which is at one with man's thought, and that thought spiritualized—fired from the Source with Divine Wisdom and Power.

The whole man must undergo a complete transformation. All darkness, error beliefs, be they good or bad according to the natural man's standard, must be flooded with the Light of Christ. Every thought of the

mind and action of the body must conform to Divine Principle.

When ideas of Truth are established in body-consciousness in an orderly way, they build the Life and Substance into perfect organism and function.

Suggestions from the without cannot reach the vitals, or touch, in a way to affect, the body-consciousness of one who is poised and centered in the Truth of his Being, for he radiates a strong, powerful wall of Light and Life which does not admit anything less than itself to mar its work.

The point of most importance, then, is that of keeping the whole consciousness active in Truth. When this is done the force of thought is given to body-building and expression of soul, and not to making suggestions. The suggestions that reach others should come through their contacting the pure, free presence of the individual's spiritual consciousness.

Think the Truth about all individuals, because it is right to so think of them. But in making your demonstration of an eternal, spiritual body, which of necessity will be perfect, you will get better results by treating, directing, invigorating, the thought centers, cells, etc., of your own body.

Now, may the *I Am* of you work mightily with the abundance of pure Life and Substance and Intelligence and Love, which are your birthright, to the upbuilding and perfecting of your body-temple. Keep the vision of the Christ before your mind's eye, and know that the image is coming into manifestation in you.

The Resurrection Spiritually Interpreted.

After the crucifixion there was a great darkness on the earth, (which is the body temple), from the sixth hour, (the hour representing human love), till the ninth hour, (the hour of the activity of Divine Love). Here Jesus gave up the human with all its limitations, for the Divine in himself, and the veil of the temple, which

separates the human from the Divine, was rent in twain from the bottom to the top, and the mortal part shook and the graves (negative places in his consciousness) were opened, and the negative or error thoughts were dissolved; and the saints (the good thoughts) which slept, awoke and came forth in him in the Holy City (the spiritual body) and appeared unto many (thoughts).

Jesus was in the tomb three days, the period of time for the Spirit, soul and body to be united after the last overcoming. Jesus' body was spiritual and lifted up, and needed no permanent burial. But what of man who has not yet redeemed his body? In Ecclesiastes 12:7, we read, "And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it." This will take place until man overcomes error as Jesus did, and brings forth the spiritual body. "For this corruptible must put on incorruption, and this mortal must put on immortality." As this is the goal to be attained by man, he must cease thinking about death, as pertaining to the dissolution of the body, as a reality.

Jesus said, "Follow me, and let the dead bury their dead," and again, "God is not the God of the dead, but of the living." So let go of the thoughts of the dead. Those who are yet unenlightened will take care of the dead. Your work is to think living thoughts and bring forth the spiritual body.

Paul said, "I die daily." The I that dies daily is personal consciousness, which is formed of thoughts of doubt, fear, ignorance and the errors and false beliefs of mortal mind. These are consumed daily by the cleansing fire of the Spirit. You should not wait until the whole Christ consciousness is awakened in you or in the world, but follow him now. Learn the lessons he has given, and apply them in your daily life. Do not tarry with the thoughts about you until they are redeemed, but begin now to build the spiritual body with only living, true thoughts.

CONTEST LETTERS

Letters Telling What Unity Literature Has Done for the Writers.

Wray, Colo.—I can truthfully say that Unity has taught me how to handle the Word of God. While I have always been a faithful Bible reader and have prayed without ceasing, I never realized the true presence of God until I read Unity literature. The first, handed to me by a woman friend, were leaflets, "The Signs That Follow," and "None of These Things Move Me." When I began to study them I was like a drowning man catching at a straw.

I was sick; I think I had about everything that human flesh is heir to; my oldest son had consumption, and was growing weaker. While I had faith in God and prayed day and night, it seemed that all earthly aid was past; but as I read and *practiced* the Unity way, I began to get stronger, and in a short time I could see a great difference in my son. His lungs began to strengthen; the chills and night sweats left. That is seven years ago, and he is still free from the old disease. While in the fruit valley, he was poisoned by the spray; but God has removed that, and he is coming into his true health. Once he had a boil on his neck, and I had tried two days to find the key to that. Then, when it was very sore and he was almost sick, I sat down and said within myself, "I will find the key to that door." Just then the Unity Magazine came. I ran through it to see the Class Thought. It was, "The Word of God is now casting out sin and healing the sick." I said, "Here is the key." Then I turned and looked at my son and said, "The Word of God is right there, casting out sin and healing that boil." I repeated this prayer several times. The next morning the boil was entirely well, not the least tender or swollen, but just a little blue spot remaining where it had been so sore.

I could not find paper enough to write what the Unity literature has been to me. I have found a great deal of help in everything I read, but I believe that if I had to choose one out of all your publications, it would be "Christian Healing," by Charles Fillmore. Unity Magazine would come next, then Weekly Unity—*Mrs. S. E. H.*

Denver, Colo.—I have been brought into the light of Truth through the study of your literature. I had been a strict orthodox church member, but there came a time when the letter of the Gospel did not satisfy. God away in heaven seemed so far off, and while I was to be happy

when I went to my final reward, I began to wonder why we struggle so to live, and even in old age use every known material remedy to stay just a few months more.

While I was in this unsatisfied state, I read an old copy of Unity Magazine, and was charmed with the new outlook on life it inspired; I at once sent for "Lessons in Truth." Then came a long season of meditation and study. I sent for "Christian Healing;" for several years I have been studying its pages, and through it I am constantly receiving new revelations of Truth.

What benefits have I received? My God has come out of the sky and resides in his heaven, my own heart. My body responds quickly to the spoken Word. Intuition has been so quickened that hidden truths, which the sense mind could not comprehend, are now like an open book.

What have I learned is mine? "All things that the Father hath are mine." The happiness that lives in a regenerated heart, where the ideas of joy, peace, power, substance, wisdom, love and all good abide; where malice, envy, and unforgiveness no longer find a home. If your blessed literature had never taught me anything more than the power to forgive, it would have been worth the years it has taken to reach this place.

I have learned the meaning of the words, "God is Love." When that great love which contains neither sex nor selfishness surges through the heart, when we desire to do good just for its own sake, we can realize in a small degree how the heart of the Universal loves his children. I have learned the real joy and peace of prayer, telling the Father the true desires of the heart, then resting in the quietness of faith, knowing that he has heard, has answered, and that the manifestation will appear.

These are a few of the benefits which, through your literature, have brought new life and joy and understanding into my life.

Many difficulties have been overcome, a result I once would have thought impossible. I have much to accomplish, and I am on my way, with Unity Magazine and "Christian Healing" as my constant companions.

I have most of your tracts; three of the best for me are "Prayer," "Praise," and "Overcoming the Poverty Idea." "Lessons in Truth" is a wonderful book with which to start the study of Truth. I consider "Christian Healing" the best of all your publications.

God bless and prosper all your work.—*E. D.*

Navasota, Texas—Unity literature has not only helped

me over the rugged places on life's highway, but has taught me how to reach out to others in distress and trouble. I have witnessed conditions change from hate to love, from sickness to health, from poverty to plenty, from inharmony to peace. My work for years has carried me into the large cities and towns, and from house to house, affording me unparalleled opportunities for presenting literature, demonstrating the Law, and proving the efficacy of the spoken Word.

I have learned through the teachings of Unity literature how to send the word to an error-thinking part of my body and get relief when the situation seemed most desperate.

One organ in my body was not only pronounced useless by seven physicians, but absolutely dangerous to my life. I was told I would never be well with it, that I was liable to drop dead at any time on the streets. You can imagine the state of my mind when I appealed to Unity for help, about ten years ago. My growth in health has been continuous since that time, and the proof of it is my doing physical culture stunts the doctor said would prove disastrous. I believe I can truthfully say that that organ is made whole.

Twenty-five years ago I was informed by an eminent specialist, after attending me in a serious eye trouble, that I would be able to see with the eye, but that I was liable at any time to lose it, and that I would be subject to such attacks as long as I lived. Thanks to Unity literature for leading me out of that error. My growth has been slow but very sure, and I have not had a spell now in over three years, whereas two or three a year with intense suffering had been my experience before. I am using my eyes constantly, and am thinking of again taking up my old profession of music teaching.

To specify which of the Unity publications I like best, and from which I have derived the most good, would be a difficult task. There is so much good in all that it would be like trying to separate Truth from itself and judging its individual qualities. Each publication seems to have its special mission in awakening man to his innate possibilities. I love Unity Magazine; it has mothered me for fifteen years through my spiritual unfoldment, and many of the articles seemed written just for me.

The Weekly Unity comes like a special letter to me, and I should feel quite lonesome without it. It nearly always arrives in the nick of time to help one over the perplexing problems of the day, to cheer and encourage the

mind not yet disciplined to patience. I enjoy the vegetarian page, and believe it has done a world of good in helping man to a humane diet.

Wee Wisdom, in her simple little garb of Truth, is a beautiful reminder of the Universal Brotherhood of man. The little "Booster Club" letters come from everywhere, laden with messages of Love. If I had the choosing of only one book outside of the Bible, I would not hesitate to take "Christian Healing." To my mind it is the clearest, most concise, most beautiful exposition of Truth I have ever read. I could not estimate the helps derived from it on my journey back to God. I wish I could place it in the hands of every seeker of Truth. I seem to unfold and grow out of old conditions, as I live in its pages and apply its teachings.

Of the many beautiful tracts and booklets there is one which transformed my whole life. I was ill in bed at the time it was brought to me by one of the visiting healers of Unity. Hate was driving me out of my body; I felt it, and knew it would reach the climax, but I seemed utterly unable to check it. I told my caller that I had read that booklet many times. She said, "Read it again;" I did so, and never can forget her for bringing it to me. This booklet was Drummond's "Love: The Supreme Gift."

May the blessings of our dear Father still continue upon the Society of Practical Christianity, and may its uplifting, transforming literature reach the four corners of the earth, is my earnest prayer.—*M. E. O. S.*

Memphis, Tenn.—I am writing in response to your desire for students of Unity literature to report concerning benefit received from its study. This is written with no thought of the reward offered for such letters, for I have had my reward in advance, in a value that man cannot measure; but I do not want to be one of the "nine," hence I eagerly take this opportunity to return and give thanks.

Several years ago, my dressmaker gave me "Lessons in Truth," by H. Emilie Cady; I have been thankful that I had *just that first.* Language is the limitation of thought, and we lack a medium through which to express the finer soul sense; therefore, there is no way of describing the new world to which that book opened the door for me. It has ever remained the dearest of all. I have had almost everything in the Unity catalog of publications, each one of which has helped to enlarge my vision, clear my understanding, and strengthen my faith, until I am now able to read the heaviest philosophy almost as easily as a child's

story, to comprehend it intellectually and spiritually, because of having had the right thing first—a spiritually inspired guide book.

From the first, I began keeping the silent hour with the Unity class, and I have never missed a number of the Unity Magazine from that time. Divine Wisdom guided me to cull out the false and needless, or the too material, in the various writings that came to me, and protected me from falling into hero-worship, but instead led me to give credit to Spirit and Spirit only, as the Unity teaching so emphatically recommends.

You ask me to tell you in detail just how I have been benefited. Who can follow the mother's milk and tell where each drop is built into her baby's body? Yet we know the babe is growing in physique as well as in mind, and we know, too, that if the food were not given, it would cease to manifest life, health, and increasing consciousness. My growth has been just like a babe's. I drew from my Father-Mother, God, supply that has been built into my eternal structure, making me more expressive of the *I Am now*, with an inner consciousness that I have ever been and will never cease to be a perfect Son of God; this recognition of one's true self is the acme of attainment. Having this image formed and the consciousness of its reality established, one can then mentally grasp invisible Substance and by his spiritual power build into his mind, body and affairs whatever he will. The joy of working with this Divine Stuff and bringing it into manifestation can be likened to the potter's joy in handling the clay and making it take the form that his mental picture gives.

I have made many wonderful demonstrations; my faith has been tested to the limit; at times, I seemed to be standing on the verge of ruin, but I knew the Principle was true, and my determination not to let go without the blessing, enabled me to stand still and see the salvation that God had prepared for me. Sometimes, when my need was so great that my whole mind and body became tense enough to snap in my effort to prove the Law, I would suddenly realize that I had reached my extremity and that there was no more I could do but to rest and trust while God worked; I was no sooner relaxed when, lo, it was done.

Ability to watch God work in every incident of life, to trace cause and effect through mental processes by watching my own mind in action, and the fitting of the law to my own experiences, are the results of a close study of Unity literature. To say that I am grateful is too mild to express my

sense of obligation. I think my greatest desire is to be able to help support this school and further its teaching, so that all the world may have the joy that has come to me through this understanding that has made heaven and earth new to me and God a present reality.—*E. D. G.*

SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

HEALTH

Marine, Ill.—I asked your prayers for E. M., who was very ill with pneumonia. The doctors had given her up, saying they could do nothing more for her. Today we lift our hearts and voices in praise to God and Truth as taught by Unity, for E. is entirely well.—*T. H.*

Salt Lake City, Utah—I wrote you for prayers for an attack of acute rheumatism. I am entirely well and am neither lame nor stiff. I did not experience a sudden cure as many do, but it was slow and complete. I am very grateful to you for your prayers and I am sending you another love-offering.—*Mrs. D. E. H.*

Tumola, Oregon—I thank you for your prayers for my daughter. The lump in her breast disappeared almost before you got my letter. I praise God and thank you.—*Mrs. P.*

Los Angeles, Cal.—I thank you for what you have done for my friend, L. C. Within a week after I wrote you for prayers for his mental condition, he was perfectly well. He says that he cannot remember having before felt so buoyant and well in every way.—*R. C. I.*

Waco, Texas—I wrote you for prayers for an abcessed tooth which was so loose and painful that the dentists said it must be removed. Now I am healed and the tooth has tightened up again. I am most grateful to you and to Him whose healing power reached me.—*L. A.*

Washington, D. C.—My sister sent you a telegram on Friday asking your prayers for our brother who was suffering from a very severe nervous attack. In a few hours he was much better and by Sunday he was fully recovered.

We are grateful to you and praise God for this wonderful experience.—*Miss J. R. A.*

Parsons, Kans.—I have been suffering from bladder and kidney trouble for years, when Unity was presented to me. I am now permanently healed.—*Mrs. N. C. B.*

Missouri Valley, Iowa—I am rejoiced to tell you that my husband has passed through the hay fever and asthma season with but very little trouble. A few times the claim tried to manifest itself, but after writing my last letter to you nearly a month ago my husband improved rapidly, for which we praise God and thank you for your loving prayers.—*Mrs. D. H.*

Shaneattes, N. Y.—I thank you for your prayers. I have been healed of a lameness in my limb of two years' standing. I can now walk and go up and down stairs as fast as anyone. My income is increasing also.—*Mrs. J. C. S.*

Ft. Riley, Kans.—I had inflammation of the eyelids since childhood and I found no relief until I asked for your prayers. Now my eyes are entirely healed. I thank God and Unity.—*L. L. H.*

PROTECTION

Hartford, Wis.—My grandson, who left for France early last spring with the famous Thirty-second Division, and now with the Third Army on the Rhine, came through without a scratch. Out of his Company of 250 only 75 are left. He was in all the battles of the German retreat from start to finish. I know that God's loving care was with him, through your prayers.—*Mrs. C. B. T.*

Petersburg, Va.—My husband works at the Du Pont Powder Plant. Friday morning he had to open an electric switch. Just as he pulled the lever down, the switch, being overcharged, exploded. He was burned very badly, and was taken to the company's hospital. The doctor told me he would have to stay a week or ten days at the hospital, as he was very much afraid for my husband's eyes. I at once held the thought: "The Spirit of Almighty Life is now active in your eyes, and the mind of God is powerful to restore harmony in your face and hands." Sunday my husband called me over the telephone and said he was coming home. I went for him and found that his eyes were clear, and that the burns on his face will not leave a scar. I bless and praise God's holy name.—*Mrs. M. A. B.*

Grand Rapids, Mich.—My son-in-law, for whom I wrote for prayers for protection, was promoted for bravery in

the Soissons drive. He was in the thickest of the fray all of the time. He wrote that in the great battle in which he gained his promotion he seemed to bear a charmed life. I thank you for prayers.—*I. M. B.*

Montclair, N. J.—The Gillespie Plant of South Ambry was built at the end of our property, the nearest building being about one thousand feet from our house. Many times our danger had been discussed, and many times my little girl and I had said, "Even if the plant does blow up, God will so protect us that we shall not be hurt." The plant did explode. The first explosion brought our ceilings down and our windows flying in, with a noise much worse than thunder. I said, "Do not be frightened. God will protect us." I felt so sure of God's protection that I was able to get coats and hats for the rest of the family, and also my jewels, while my husband brought the car for us to escape. Three explosions occurred before we got away. None of us received even a scratch. You can imagine what the realization of God's protection and guidance meant at this time. Unity has been a wonderful help in bringing me to this realization.—*H. M. V. P.*

PROSPERITY

Wyandotte, Mich.—Since writing you for prayers and reading Unity Magazine, I have greatly improved in health and prosperity. I have risen from $4 to $7.56 a day for my services at my place of employment. I have a much better understanding of God. You may publish my name and address in full, as I should like to hear from Unity readers.—*Solon S. Thomas, Gen. Del., Wyandotte, Mich.*

Lawrence, Mass.—I am thankful that supply in the form of work has been made manifest.—*F. G. K.*

Kansas City, Mo.—I asked your prayers to sell our house. I am happy to tell you that the sale of the house was made in a most satisfactory manner to all concerned. I inclose a love offering in appreciation of your kind favor. —*Mrs. J. A.*

Warrenton, Mo.—Inclosed you will find the amount saved in my Prosperity Bank. I thank you heartily for your ministry through which my husband has received a raise in salary. I realize more and more every day that God is my support and supply. This is of far more value to me than anything else.—*Mrs. H. S.*

Belmont, Wis.—I asked your prayers for prosperity, as I wished to sell some land in Dakota. I have sold it at my own price. I thank God, the giver of all good things,

and you for the prayers you offered for me.—*Mrs. G. H. W.*

Detroit, Mich.—During the ten weeks of my Prosperity Bank's intended usefulness, I was released from service, given a position paying me $700 more a year than I was receiving before I entered the war a year and a half ago. Also, a man made a first payment on a note that has been due me for twelve years. These gifts came unsolicited. I thank you for your prayers.—*J. D. B.*

East Lansing, Mich.—I felt I should sell my business and change my location, but it was a dull season and I was unable to do so. I then wrote you for prayers. I left my business with my mother and went to the city to look for a location. One morning I awoke and asked God to show me that day what I was to do. Before noon I received a telephone call from my mother saying that a stranger had come to our town and wanted to buy my business. I went home and sold it, then moved to my new location. We like our new home very much. I know my Father was leading me all the time.—*Mrs. C. W.*

HELPED BY UNITY LITERATURE

Hutchinson, Kan.—I have been thinking for some time that probably my experience would be helpful to others. After talking to numbers of people along lines of religion, the Bible, etc., I was surprised and astonished to find so many whose experience had been like my own: an early teaching by parents and older associates that God was a living, personal man, far off in some remote country; that some day we would see him; that he had a big, big world to look after, so we must be patient, and some day he would visit us. On beginning to think that the world was too large for him to travel fast enough to get around to see us all, I practically gave up all hope of ever seeing him, and made up my mind that I must rest content as it was. Then a lady handed me a copy of Unity, which I read faithfully. For the first time in my life I found God, and know now that God is within each and everyone of us, closer than hands and feet, and nearer than breathing. What a relief it would be to me to know that the earth's millions of people understand the same. Not until all have this knowledge shall we have an ideal world in which to live. I do know that through the distribution of Unity's good literature thousands of people who were bound by wrong teaching as I was, are now finding God within, and in him the peace that passeth understanding.—*M. B. H.*



PUBLISHERS' DEPARTMENT

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Unity Magazine one year, all foreign countries	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

THE MAY UNITY, A CORRESPONDENCE SCHOOL NUMBER

A few weeks ago, the manager of our Correspondence School Department walked into the editorial office and said, "I believe our readers out in the field would appreciate some good practical articles written by their friends and neighbors. I can get you an article by a St. Louis newspaper man, who is one of our Correspondence School students, one from a woman in the Riverside Drive district in New York City, who is doing splendid work with her lessons, one from a woman up in Ontario, who will give our readers something sensible and useful, and there is plenty of rousing good material available for a whole issue of Unity Magazine." And the idea grew.

In the May issue of Unity Magazine you will find an article by a dentist in a certain Atlantic coast city; probably an acquaintance of your son or husband. You will find one by a teacher in a Connecticut school; perhaps your daughter will recognize her name and be brought into studying Truth through confidence in her friend. We have heard a great deal of the good which has come through reading that little Unity tract, "The Blessed Word," so Tennessee is going to contribute something through Ella Cheshire. Two years ago one of our friends traveled thousands and thousands of miles to spend the summer at Unity headquarters. We will print something from this student in South Africa.

You may have been browsing through metaphysical literature for two years, may have felt the need of taking up the Correspondence School Course, but delayed because you were "too busy" to write for an application blank; but—the mayor of one of New England's capital cities found time to do so, and now this man has laid aside his work in the State Legislature long enough to write an article. This is only a hint as to the good things we are going to publish.

The Correspondence School Number of Unity

Magazine will be one of our best issues. Because it will be read by over a hundred thousand people, it will mean that our Correspondence School Department will be flooded at that time by hundreds of requests for application blanks and information about the Course. You can render a service both to yourself and to us at Unity headquarters by sending in your request now.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only whom we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity. Should sufficient interest grow out of such meetings as to warrant a move for Unity Study Classes, write the Field Lecture Department for suggestions and coöperation:

Mrs. James Holstrom, P. O. Box 1447, Butte, Mont.

Mrs. M. Masters, Olympia, Wash.

Mrs. Matilda A. Schultz, Pine Rest, Prairie du Sac, Wisconsin.

Mrs. F. H. Marshall, 906 6th Ave., Sterling, Ill.

UNITY TEXT BOOKS IN POCKET EDITIONS

In Paper Cover

A pocket edition of "Lessons in Truth" in paper cover has been added to the list of various editions of this excellent course of Lessons in the science of spiritual unfoldment. The pocket size of the Lessons in limp binding of Keratol has had a wide sale, but the public has made many calls for a pocket edition of more moderate price, as the limp binding sells for $2.50 a copy. This new edition in paper cover answers the call. It is convenient in size, only 4¼ by 7⅛ inches, ¼ inch thick, and weighs 5 ounces; complete as regular editions; contains Index and References;

printed in large type on good book paper. Price of this pocket edition, 50 cents.

Khaki Bound Books

A limited number of our two standard textbooks, "Christian Healing" and "Lessons in Truth," have been bound in Khaki cloth for pocket edition. This special edition has been printed on a very thin bond paper so the books would be light in weight and small enough to fit in an ordinary pocket. The type, however, is large and easy to read.

When ordering this binding do not confuse it with the various other editions. We shall call it "Khaki Edition." Price for "Christian Healing," $1.50; "Lessons in Truth," $1.50.

Our students will appreciate knowing that the American Revised Version of the Bible has been used throughout the Unity publications since the first of this year. Bible quotations and references in previous editions of Unity books and pamphlets and periodicals have been taken from the Revised Version (English) and the Authorized Version. On page 384 of this magazine will be found a notice concerning the American Revised Bible.

"CHRISTIAN HEALING" REVIEWED

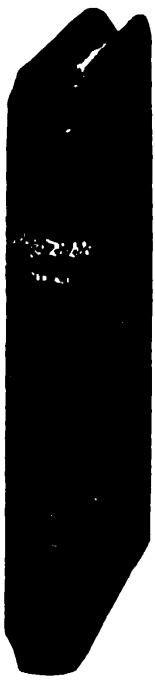
"We have received a copy of this most excellent work for review, and have carefully read every line of it with real enjoyment, and have not the slightest hesitation in recommending it to our readers, pupils and friends. Indeed it is a book that should be in the hands of every student of the higher thought, containing as it does so much mature thought and practical teaching upon all the leading subjects pertaining to healing of mind and body. Mr. Fillmore has been for many years one of the leaders in the field of progressive thought, and is a well-known teacher of Christian healing by faith in the One Life Immanent; as well as editor of that valuable little Magazine, "Unity," which has been the messenger of peace and health to so many souls, therefore his name alone is sufficient guarantee that the quality of the matter in this edition of his book on Christian healing is of the best.

The lessons comprise, The True Character of Being, How to Control Thought, The Word, Spirituality, Faith, Imagination, Will and Understanding, Judgment and Justice, Love, with some other excellent articles under the title of Talks on Truth, while the realization statements at the end of each lesson are healing treatments in themselves.

This is a book you ought to have on your table to pick up at any moment. It will prove an inspiration to your mind and a spiritual tonic to your soul.—*From "The Truth Seeker," Perth, Western Australia.*

UNITY SCHOOL PREFERS THE AMERICAN STANDARD REVISED BIBLE

We prefer the American Standard Revised Version because it clears up so many obscure passages, and gives force to many weak ones. The American Revised Version is prized by all of those who want the truest statements, regardless of the weakened creed and theology that may result from having the light of Truth thrown on the old Version.



Some twenty thousand errors were found in the King James' Version, by the Revision Committee. Quite a number of these are mentioned in the Preface of the American Revised Bible, which is brought out by Thomas Nelson and Sons.

The American Standard Version of the Teacher's edition of the Bible, is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent Keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

A new book is presented for review entitled, "Metaphysics of Raw Food," by Stella McDermott, Raw Food Specialist and author of the series of articles which has been running in Weekly Unity. The book contains: The Fundamental Principles of Raw Foods; Their Comparative Nutritive Value; The Divine Laws of Dietetics; Methods of Preparing Raw Foods to Serve; Numerous Menus.

Unity School of Christianity, Kansas City, receives orders for "Metaphysics of Raw Food." Price, $1.00.

SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues. However, free-will offerings are welcome. Write the Secretary for bulletin and further information.

Each month we will publish testimonials from members; this month we give the following:

Portland, Ore.—Your good letter of December 27 received, and it is such a wonderful help and encouragement. I have been feasting upon it, holding the thought which you gave me and passing it on to others. My life is so much more beautiful through your instrumentality. I need and appreciate so much the help which I get from you all. My inner realization brings so much peace, joy, satisfaction and happiness, and now I am claiming the outward manifestation.

Thank you so much for your generous supply of literature. It is being placed where it will do the most good. I do love the work so and am claiming more time for reading and study. Please send me a new supply of literature, including "Instructions in Healing" and "All-Sufficiency in All Things."

The lady clerk at the post office asked me about Unity when she saw your name, and said she would like to read the literature, so I am taking her a supply. She said that she saw a good many Unity Magazines going to the soldiers, and added: "I always see that they are safely sent from here." So you see the good work is reaching in all directions.—*Mrs. S. M. H.*, S-70 No. WW-48.

Bridlington, England—As the month advances I look forward to receiving my Unity Magazine and your monthly letter—my two most prized "posts." The joy they always bring is beyond expression. I thank God for them every moment of my life because they help me to the perfect realization of his constant presence. I am finding great blessings follow my Silent Seventy work, and delight in it. I am greatly blessed and joyously happy, thanking God always for his many blessings and answers to my prayers. May he bless and prosper your good work.—*Mrs. M. B. I.*, S-70 No. YY-4

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4-19

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Because it is the official organ of the Good Words Club, and that means a great deal to the 11,425 members of the club, for it is largely through the Good Words Club department in the *Weekly Unity* that the members of the club know what is being accomplished by their organization.

Because Weekly Unity deals with problems of the daily life, giving helpful solutions that are important to all who are striving for the life more abundant—which means health, prosperity, happiness and success.

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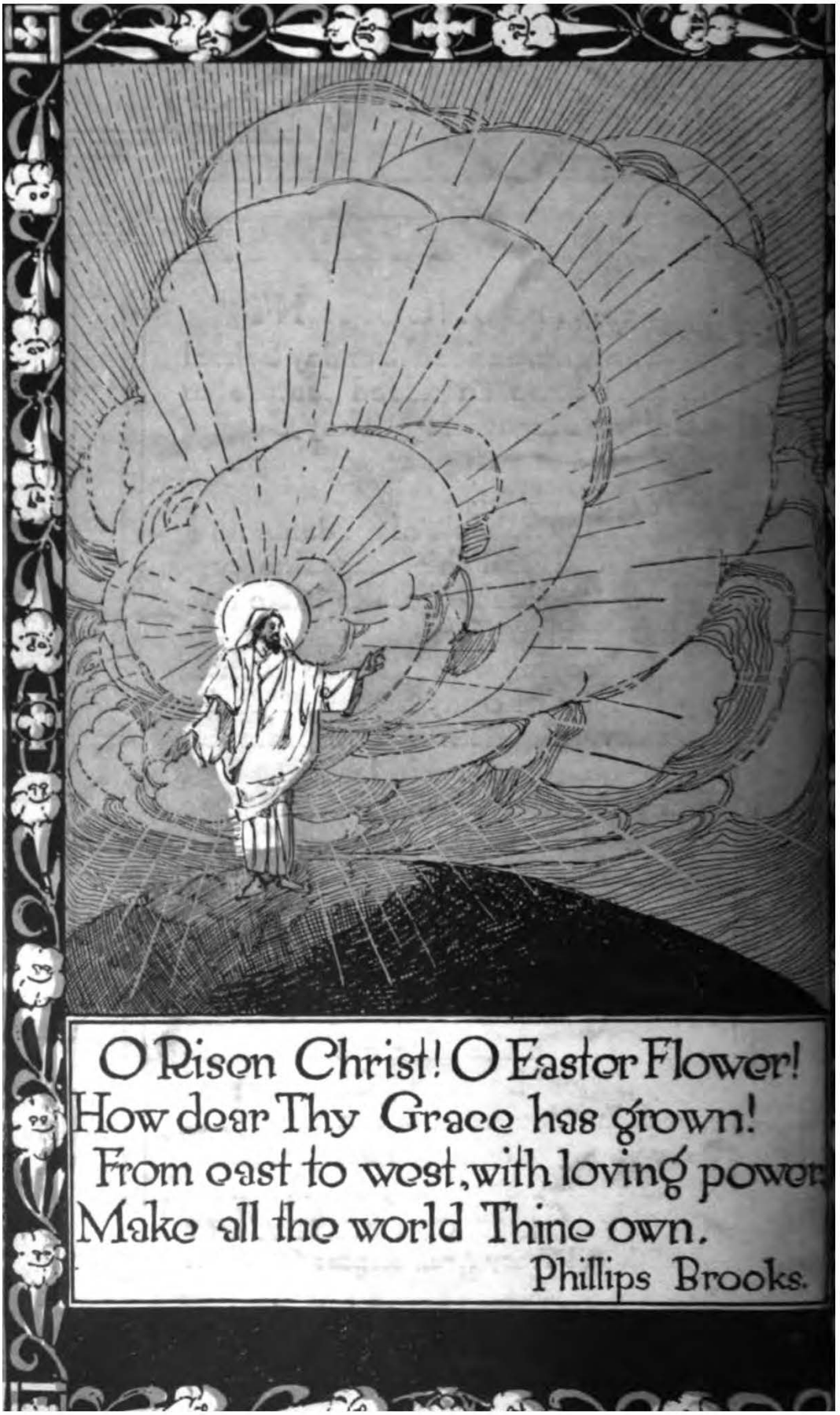
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Sunday Schools of all denominations will find this magazine supplying a valuable help to Bible students and teachers.

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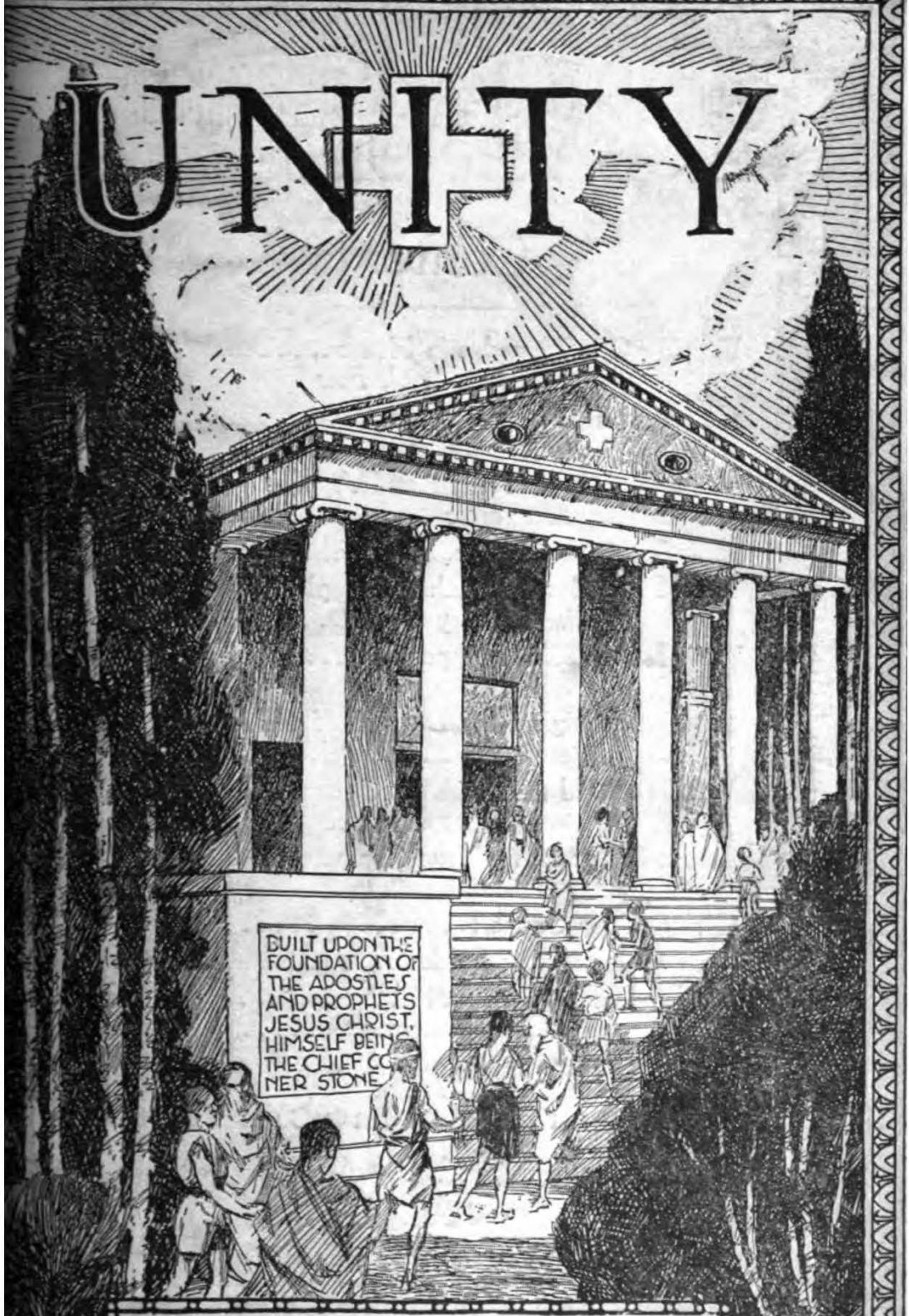
UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Ave., Kansas City, Mo.



O Risen Christ! O Easter Flower!
How dear Thy Grace has grown!
From east to west, with loving power
Make all the world Thine own.

Phillips Brooks.

UNITY



MAY, 1919

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KEEPING OUR THOUGHTS IN HEAVEN

CLARINDA C. PIER

WHAT is it to "keep our thoughts in heaven"? How can we? And if we can, why should we? At the threshold of spiritual awakening stand the three questions: What? How? Why? They have continually punctuated our intellectual development, and as we have found them helpful there, so shall we find them helpful in spiritual ongoing.

Keep—to hold; retain; guard; to restrain from departure or removal.—Webster's Dictionary.

Heaven—any place of supreme happiness or great comfort; perfect felicity; bliss; a sublime or exalted condition.—Webster's Dictionary.

Keeping our thoughts in heaven means that we shall hold our thoughts, retain them, preserve, guard and restrain them from departure from that comfortable, happy, peaceful, blissful, felicitous, perfect, sublime and exalted state, called heaven. For example, our thoughts will not be permitted to depart from Divine Love into a state of hatred, malice, envy, or even indifference, whatever the environment; or from Divine Strength, into weakness or enervation; or from health into sickness.

After we ascertain what it is to "keep our thoughts

in heaven," the next query is, "How can it be done?" Here is where the ready-made affirmation serves the purpose of a tether, holding the thoughts from wandering into unknown, untried and undesirable fields. True affirmations also bridge over the chasm between darkness and light, while the student is getting acquainted with the Spirit within that is to momently lead him. They assist in the recognition of the omnipresent Good in the midst of that which we have not interpreted as good, and which we have hitherto permitted to suggest to us ideas which we do not want to consider, much less experience.

We find that the law in the physical realm, that "no two bodies can occupy the same space at the same time," also obtains in the mental realm: that is, two thoughts cannot wholly occupy the consciousness at the same time. Man holds the balance of power between the two kinds of thoughts. By inherent right of choice, he determines whether his thoughts shall belong to the heavenly or to the earthly realm. To keep our thoughts in heaven, we must exercise our innate power of choice to select the true thought upon which we will think and meditate and concentrate. Our seasons of contemplation must be purposeful, never upon the external, except with our deliberate consent for an adequate and definite reason. We should choose such external activities as will be aids to concentration upon our chosen ideal, until we eventually come to the fruitage of that ideal. True thought and action correlating, manifest as heaven, and in that sense, only, we know heaven as a place, a heavenly state, condition, or manifestation.

We see that keeping our thoughts in heaven is the *modus operandi* by which we make heavenly states, conditions and places, and this is the reason why the practice is so worth while. After our thoughts have been kept in heaven for a time, they get acclimated, as it were, and attract kindred thoughts that work so readily and harmoniously that one is repaid and re-

joiced by the frequent and easy manifestations of one's desires. The efforts put forth in learning how, and the insistent use of that which has been learned, are always rewarded by a larger development of knowledge and power and wisdom and satisfaction. Every cause surely produces its corresponding effect.

We are thoroughly equipped with mechanism and material with which to demonstrate eternal life—to live in heaven now. Through the law of waste and repair, we see daily change working in our members; that which is not the Christ body passes away. The organism is being continuously repaired, according to the mental pattern made by our thinking. Paul refers to this process in his injunction, "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Our bodies are the proof of what we are thinking.

After our thoughts are written in our bodies, there goes out from us what is called the aura, which imparts its character to our environment. In eliminating wrong thinking from the consciousness, waste is also eliminated, and there is no need of repair. Thus we see that through keeping our thoughts in heaven, we pass from character to character, from glory to glory, and bring forth the body which is already hid with Christ in God. We likewise bring our heaven into manifestation as environment.

We are not only adequately equipped for the bringing to pass of our transcendent ideals, but we are also adequately equipped for the transformation, transmutation, and spiritualization of all our thoughts, experiences, conditions, states, expressions, and manifestations. We are adequately equipped for the illumination of ourselves from Alpha to Omega, for we have both the light and the means of appropriation. "The opening of thy words giveth light; it giveth understanding unto the simple." The Word does the work. Our part is to

keep it in our minds; to think it, for "every word shall be made manifest." The law underlying all manifestation is that the Word be kept active through realizing its power and perfection.

We are getting more and more acquainted with our spirit, soul, and body, our three-fold mechanism, so perfectly adapted to manifest our heart's desires and highest aspirations. We find we have within a real, tangible, living, intelligent, instrument of wonderful capabilities. The Christ Mind, or the superconscious mind, is the mind that is above the conscious mind. It is above, because in Divine Order; the soul is under its leading, teaching, and directing; hence, in the Scriptures we have the abiding of the disciples in the upper room for light and power; also the going of Jesus apart into the mountain to pray.

The cerebro-spinal system of nerves puts us into conscious relation with every part of the body; its governing body is in the head, and this brain is presided over by the conscious mind.

The nerves respond to every sensation of light, sound, heat, odor and touch; they relate us to the outer world. Physiological psychology teaches that the solar plexus, or abdominal brain, is the organ of the subjective, or subconscious, or body; that the sympathetic nervous system responds to all sensation of love, joy, peace, fear, etc.; that the thoughts of the conscious mind are communicated to the subconscious through the vagus nerve. This gives us an understanding of how thoughts are operating in the body.

The conscious mind through prayer and meditation in the silence, hears the "still, small voice" within, and passes the message on to the subconscious, where it is worked out into manifestation in the body. The conscious mind can also, through the senses, get ideas from without, and pass them on to the subconscious. It is the province of the conscious mind to take the initiative; it is the province of the subconscious mind to work out

the impressions received, whether they are heavenly or otherwise.

Through the Christ Mind, the conscious mind has access to all Truth, and through the subconscious mind that Truth is brought into manifestation. When our thoughts are in harmony with Being, we inevitably build that which is harmonious and delightful and good. The Divine Substance is passive to the manipulation of the thought. We are the thinkers of thought and we make our bodies and environments according to our thought. If our will and our word are in accordance with the Divine Will and the Divine Word, we have an abiding work; if not, there will need to be a leveling of all hindrances, and a reconstruction.

Two men were visiting Niagara Falls. One was expatiating on the beauty and sublimity and the wonder of it all. The other, interrupted and annoyed by the exclamations of the first, blurted out, "What's to hinder?" Given a precipice and a large volume of water, what was there to hinder the magnificent scene of placid water set to dashing and bounding and foaming and leaping and sparkling?—a stimulus fit to arouse emotions of awe and sublimity and glory.

So, in the realm of the higher, given perfect thoughts, and a thinker to think them, there is nothing to hinder their appearing in all their majesty and power and beauty and glory. There is nothing to hinder a mighty volume of health and wealth, ecstacy and joy, wisdom and intelligence, love and life, order and discrimination, peace and power, from pouring over, and dancing, and sparkling, and flowing. Poised in Divine Consciousness, there is nothing to hinder an orderly manifestation of a heavenly state, a regenerated body and a glorified environment, as a result of "keeping our thoughts in heaven."

"Next to doing things that should be done, is leaving undone the things that should not be done."

CO-OPERATION AND PERSISTENCE

SOPHIA A. MILLER



S TRUTH students, we soon discover that all spiritual progress and attainments are largely dependent upon our response to that inward urge which is forever pushing us forward and impelling us onward toward the heights. When we are obedient to the promptings of this inner monitor, we are consecrating ourselves to God, and are acting to his honor and glory.

Through persistent, habitual efforts at coöperation with the great ideals and principles of Truth, we early learn that achievement is not a one-sided game of take, but that a reciprocal giving on our part of that which we have received insures true balance and active interchange between God and man. "Give, and it shall be given unto you."

Nothing that is worth while is without price, and the price is determined by the value which we place upon the desired good. We naturally give in willing coöperation of that which we possess, be it time, thought, devotion, wealth, or the dedication of ourselves to the work of promoting the kingdom of heaven in the earth.

To promote spiritual growth, there must not only be an influx, but also a corresponding outflow, a related activity which can be compared to the ebb and flow of the tide. The great law of giving and receiving provides that what we receive is commensurate with what we give.

We thoroughly exercise our coöperation with the law when we lay hold of the Truth not only with the head but with the heart, or feeling nature; in other words, when we love we fulfill the law. As students of Truth, we soon discern whether our credentials are true. If we experience the great dynamic power of

love for Truth so fully that our one desire is that everyone whom we contact may feel the inspiration of the love we radiate, that each may be inspired to desire to eat of the hidden manna and drink of the living waters which uplift and feed and sustain the soul, we may know our motive is righteous.

Love is the magical key that unlocks all doors. All barriers break down before it. Children respond to it; plants thrive under it; sad people are revived by it; the old regain their youth through it. We can all love one or a few, but the mandate is that we love all God's creatures. We must love God with all the heart, mind, soul and strength before we can love our neighbor as ourselves.

In every act of our lives, our destiny depends upon how we coöperate with, or meet conditions. Every step of the way is tested. Man is tried every day, in every plane of consciousness. Remembering "Is it not written in your law, I said, ye are gods?" we are prepared to face every problem and every task that presents itself, by persistently seeing in it only the good, and exerting our innate powers to overcome its seeming unfavorableness. Thus do we exercise our strength, and, by use, increase it.

"Know ye not that ye are a temple of God?" God dwells in us and is greater than any externality; therefore, nothing can hurt us; nothing will confront us to be cast out, except that which will make room for something better. We must master conditions or be mastered by them. The way we meet them mentally will decide how much nearer we are to our goal—the dominion, mastery and power of the Christ Self.

One with God is a majority, therefore imbued with such strength and courage as this thought will engender, we must win, for every call made upon God's power is honored by the bestowal of increased capability in us.

If we try to hold to ideas which we have outgrown, we retard the forward step. Experiences are stepping-

stones to the next higher degree of spiritual unfoldment. Paul says, "One thing I do, forgetting the things which are behind, . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Do not give time and strength to antiquated ideas with which you can no longer concur. Be yourself; master yourself; know yourself. Knowing and realizing the Self is the keynote to spiritual progress; mastery over ideas is the Christ dominion.

When we contact the great Spirit of Truth, ideas will flow into our consciousness; these will illumine us and recreate us when we incorporate them into substantial thought.

"According to your faith be it done unto you." Without faith it is impossible to please God. With faith we can step out into the seeming void and build our spiritual structure without sound of hammer, upon the rock of Truth. This rock is perfect, four square. How we build upon the foundation is the test. Many an edifice totters and falls because it does not properly fit its base. It cannot endure the storms that may assail it. "Every plant which my heavenly Father planted not, shall be rooted up."

If, however, we coöperate with, and persistently try to build in and apply the principles of Truth, the structure will rise, and all who run may read how the builder, the soul, followed the plans of the Divine Architect. Thus it is that God is made known to man. Paul wrote: "Give diligence to present thyself approved unto God, a workman that needeth not be ashamed."

Everything you desire which is for your soul's highest unfoldment, is charged with force like unto your own; it responds to your needs; it coöperates with you, because it belongs to you; therefore, nothing can keep your own away from you except your own mental attitude.

The peace which is unspeakable will be yours, just as long as you persist in coöperating with the Law of

Order and Harmony. For, "we know that to them that love God all things work together for good."

It is written, "He that is greatest among you shall be your servant." The best way to serve is to give expression to that which God wishes to give to the world, through you, his instrument.

In order to make the most of yourself, you should train your mind to cast out erroneous thoughts, that you may be a pure, ready channel for God's use. You may accomplish this end by consecutive, faithful, loyal, loving, persistent coöperation with the Lord, your God, or the Law of your Good.

You are not here by accident, but for a definite purpose, which you and you alone can accomplish. God requires of you the fulfillment of this purpose. Jesus said, "We must work the works of Him that sent me." "I am the light of the world . . . Ye are the light of the world." Therefore, we must keep our light shining, for if we fail to do our part, then will the whole be imperfect.

Once you have decided to put your hand to the plow, you cannot turn back. You must allow nothing to deter you. There can be no half-way expression of Truth, no variableness, no shadow of turning, for the Divine Self cannot stand still in its progress along the Path. Your life is of God; unto God should you render sincere and loyal service, and through your service you will assuredly find your satisfaction and happiness.

In the contemplation of the twenty-third Psalm, you will note that it is replete with promises to those who dwell in the House of the Lord (Law). In the first verse we are introduced to our Shepherd and our Banker, and are shown that we cannot fail. Then the scene shifts, and we are led to pastures green, to the hidden treasures of the soul which are released into activity, making for power, peace, plenty and restoration. Then we find ourselves beside the still waters of

life and love, which the Father so generously gives to those who do his will.

Although our faith may, for a time traverse the valley, we need not fear, for we are not alone; our Shepherd is with us, providing comfort and safety.

A table is spread before us, the oil of gladness is poured upon us, and our cup of happiness is overflowing. Goodness and mercy shall follow us when we persistently coöperate with our God.

"WORK ONLY CONQUERS"

Virgil, the great Latin epic poet, was the son of a potter.

Plautus, one of the greatest Roman comic poets, was the son of a baker.

Doctor Samuel Johnson was the son of a book dealer.

Robert Burns, the Scotch poet, was a plowman in Ayrshire.

Oliver Cromwell was a brewer's son.

William Shakespeare, the "chief literary glory of England," was a yeoman's son.

The celebrated American engineer, Robert Fulton, was at one time a jeweler's apprentice.

Daniel Webster was the son of a small farmer.

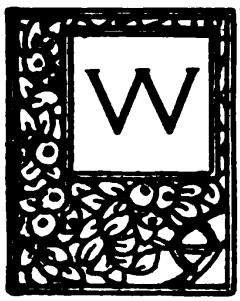
From the most humble origin, Thurlow Weed became one of the leading journalists of the United States, and a great political leader.

William Cullen Bryant was the son of a physician. —*Washington News Letter.*

A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great Theorem of the Livableness of Life. —*Robert Louis Stevenson.*

TRUTH PRINCIPLES TAUGHT AND APPLIED IN THE SCHOOL

MARGARETE SUCK



E ARE facing a reconstruction period. We know the world, the country, the city, the town, and the government must be readjusted. All over the world people are realizing that the betterment of the world as a whole, depends upon individual adjustment; that the good works from the within to the without.

No set of laws enforced by authorities, other than those given and demonstrated by Christ, can accomplish the reconstruction and readjustment of the individual. Reconstruction occurs not only after such upheavals as we are witnessing at present. The readjustment and reconstruction of individuals is a daily, hourly, occurrence, caused by the awakening of the soul.

It is only natural that the question arises in the minds of thinking people, "Is there any reason why we should not teach the young and the very young in our schools, the principles of Truth and their application in everyday life, as taught us by Jesus, as handed down in the Bible, and as revealed by Spirit?"

Jesus said, "Suffer the little children to come unto me." Should not the little ones be taught the true meaning of the words of Jesus, the knowledge of the Father,—in short, Truth Principles?

It is a self-evident fact, admitted by all thinking people, that upon the physical, mental and spiritual welfare of the young, is built the successful nation.

Those who are responsible for the education of the children are constantly introducing new methods for the purpose of turning out efficient young men and women, who may enter upon their work in life with the most helpful equipment. Yet, who can deny that these

young men and women are likely to have the same experience as their predecessors? They cannot really be successful until they have dropped the burden of world inheritance, until they have dismissed handed-down theories, and come in a receptive attitude before the new spirit of the times, saying, "Speak, Jehovah; for thy servant heareth."

Once our eyes are opened, we cannot help but see that much building has been done on sand, that houses stand divided against themselves. We cannot help but see the narrow vision, the lack of faith, the thoughtless, irresponsible lives led by so many, when all that is needed to establish substantial character is that the seed of Truth be dropped into the child's mind at its formative period of growth.

Many children, in the homes, are learning the wonderful Truths that are the foundation of character, and this true instruction is spreading rapidly, because the world is full of Truth seekers, whose influence and example are strong; but compared with the much larger numbers who come from less enlightened homes, we must admit that there is much room for expansion of the principles of Truth.

Schools are for learning. The child knows this fact, and in most cases eagerly appropriates what is offered. But what do we offer that is of real use in life? Elementary studies must be mastered, for the "three R's" are the foundation upon which the complicated educational tower is to be erected. But what else is taught? Besides numerous subjects, the child is taught that it must get ahead. The seed of the system of competition is dropped into its mind. The child is impressed that it must not only get ahead, but that it must get ahead of others, in order to be successful.

The minutes in school are filled with recitations and study periods, all sorts of physical and mental culture; no time is lost, our educators tell us. Yet, when the children leave the institutions of learning, what tools

have we put into their hands, enabling them to become master builders, and what weapons have they with which to defend themselves against the adversary?

Any method planned for the purpose of furthering progress must be built on a firm basis. We, who are seekers of Truth, who have found the one Source from whence all life and all wisdom come, know, through the teaching of the Master, that this basis is a change in belief: "Behold, I make all things new;" "old things are passed away."

"Old things" are the unrealities, such as belief in sin, in sickness and death, in poverty and failure. These beliefs are the outcome of handed-down theories, the result of man-made laws, the consequences of building on error. The "new things" are embraced in the knowledge of Spirit and its laws, the belief in our true inheritance, the assurance that, "All things whatsoever the Father hath are mine." Even children need a change in belief, since dormant in them lie the tendencies of the human race, alongside the God inheritance. Which shall be awakened and strengthened first? We do know, when we look into their clear eyes, that the remembrance of their God inheritance needs only to be nurtured to bring it into prominence. Why willfully put them through the same experience many of us have undergone? Why not supply them at the outset of their school years, which are to prepare them for their life work, with the only good and lasting help, the knowledge of God and of themselves?

The child's mind is so elastic that it is easy for him to encompass the Truth. Doubt does not creep in where understanding holds sway. Protected by the knowledge of God, and man's relationship to him, there can be nothing but victory for the unfolding soul.

"Know thyself," was written over the entrance of a famous old place of learning in Greece. Know yourself, your real, true self, the self which is the God part, the Divine inheritance, the Christ Self. Are the present

methods of instruction adequate to give this knowledge to the child?

The children are in the teachers' hands for a longer period of time than they are likely to be under any other one influence, and this, too, at the most impressionable period of life. What a wonderful opportunity, and yet what a wonderful responsibility! Educators have discerned how the child easily adapts itself to different personalities and individualities; how it is a custom with the small ones to act differently with different people; how they sense what is expected of them. These facts prove the flexibility of their minds, their ability to separate and to differentiate.

Who does not recognize the ease with which small children impersonate? Later on, they become more self-conscious, and begin to hide their true selves, just as their elders do. They keep their dreams and intuitions for themselves, principally because rough treatment has nearly destroyed their fair mental castles; because thoughtless words have shattered their belief, and nearly uprooted their faith in God and in mankind. New impressions from the outside fill their minds, and thus the child is taught the limitations of race-consciousness, not intentionally by the teacher, but merely on account of *lack of knowledge* of how to develop the true self.

All tendencies are asleep in the child. Sooner or later it becomes conscious of the inherited race thoughts. There can be no doubt as to what is the fairest treatment of children. It is to early give them the truth about God and themselves, their relation to the Father and to their brothers and sisters in the world; to daily feed their minds with the true teachings of Christ, firing their imaginations with realities, showing them the relation of cause and effect, and teaching them to find in themselves the causes of failure or success. The present educational system is far superior to former ones, but it does not go far enough, and it does not begin at the begin-

ning. The beginning is God,—God who is Life, Love, Wisdom, Power, Intelligence, Truth and Substance; God in all; God having his throne within the being of man.

The student of Truth has been taught how to attain to the knowledge of God and Divine Self. Having made a thorough study of Being, the teacher knows how to judge between realities and appearances. He is in the habit of looking for causes, in short, he knows how to apply Truth Principles. So, granted that all that is being taught in our schools must be taught, would not the same task become easier for a teacher, who is familiar with Truth Principles; who by virtue of his knowledge and faith knows neither discouragement nor failure; who in the face of any difficulty has absolute confidence in the children's ability; who feels and creates that bond of compassion—the Greater Love—and who would meet each child on the same footing?

There are thousands of good and faithful teachers who unselfishly labor to bring out the best in the children under their charge. What a help, what a revelation the application of infallible principles of Truth would be! It is marvelous how quickly children respond to statements of Truth. Applying Truth Principles, by either direct or indirect methods, in any subject, elementary or advanced, brings the work down to a minimum, because the nerve strain, the impatience, the discouragement are prevented, since no opportunity is offered for their entrance.

Children reflect the attitude of their elders. They copy, they mimic, they take their cue from their environments. The so-called inherited traits would not appear so frequently if grown-ups would not look for them and mention them before the young. Many children are trained in the belief that they must be like their earthly parents. With Jesus Christ and his teaching as an example and guide, they will just as readily take on spiritual characteristics. Sunday schools and churches are en-

deavoring to accomplish the spiritual training of the child, but is there any reason why spiritual training should be offered only once a week, or why spiritual and mental training should be separated at all? Mothers teach their children to pray; they tell them Bible stories, and do their utmost, in most cases, to lay a firm foundation for true religion; but unless mothers have an applicable knowledge of spiritual principles they cannot go very far in satisfying the unfolding soul.

Direct teaching of Truth, teaching about God, Jesus Christ, the kingdom of heaven, the child's relation and duty to God and man, cannot be begun too early, and can never be overdone. If we taught the children from the beginning these plain facts, taught by precept and example how to put religion into their everyday life, into even the smallest and seemingly most unimportant task, we would not only save them much hard and bitter experience, but would make their teachers' tasks a source of joy. We would, incidentally, lay the foundation of a true understanding of true democracy. No one has a right to withhold this knowledge from the young.

It is not an uncommon remark these days that children lack responsibility. Therefore, let us begin our educational work in schools by teaching them the influence of thought, the power of their words, and their ability and duty to control both. Let us teach them that the thoughts they consciously or unconsciously think are formative, and that the effect will surely appear either for good or ill, according to the character of the thoughts. The Bible stories offer many examples for emphasis on this teaching, and, thanks to the mothers, nearly all children love Bible stories. The work of the teachers is to join a true thought to the familiar knowledge of facts, and so present the deeper meaning of the records. The overcoming of fear through the building up of confidence in the Inner Presence, the connection of cause and effect, the habit of seeking for causes in-

stead of judging by appearances, are just as easily taught to children as is any study laid down in the "Plan of Progress."

No child is too young to be told that the world will be what we make it. It is our duty to impress upon children the power of thought and words, and because children believe readily and experiment eagerly, it is an easy matter to teach this truth. Children instinctively believe in their own creative power, unspoiled by a business interpretation. Their creative power needs guiding into true channels of expression; when we give this guidance, we have equipped them for life work.

We may not be able to tell children in so many words that they as well as ourselves are the reproduction of beliefs, but there is no need for this; they, in the beginning, do not argue and reason with the subtlety of the adversary, but work more with the imagination—the I-am-age—the perfect instrument by which true ideals are created. What is offered early in spiritual education will stay longer than what is presented later. If they apparently make no use of it at the present, it sinks down into the subconscious mind, forming a center of attraction for like thoughts. A belief ingrained from childhood cannot be eradicated in a moment. Let us save our children the struggles of their predecessors, and let us help them to a quicker understanding by applying the teaching of Truth Principles in the schoolroom.

And so pleasure comes not by seeking for it directly and regularly, but is the outcome, the natural outcome, of a well-regulated, and alert, progressive, unselfcentered and useful life.—*Trine.*

Failure in life is impossible to him who can say, "I can do all things in him that strengtheneth me."—*United Presbyterian.*

KEEP THINE EYE SINGLE

ELLA MILLER CHESHIRE

The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness.

Look therefore whether the light that is in thee be not darkness.

If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.—Luke 11:34-36.



OW wonderful the statement, "when thine eye is single, thy whole body also is full of light." The physical eye is but the visible manifestation of that glorious inner eye through which we behold the invisible God made manifest in all his creations. When we really realize the mighty meaning hidden in these words of the Master, we have the key that unlocks the secret pavilion of the Almighty and may enter in when we will.

Keep thine eye single to good and good only, then shalt thou serve the Lord, thy God, and he shall set thee on high; "And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy beasts, the increase of thy cattle, and the young of thy flock. Blessed shall be thy basket and thy kneading-trough. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. . . . And all the peoples of the earth shall see that thou art called by the name of Jehovah."

Come with me while we roll back the centuries and behold man's first glimpse of the Almighty. See, "In

the beginning God created the heavens and the earth." He is busy in the realm of creation. "The earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good." How wonderful is this picture. We are first conscious of God in the darkness, we feel his moving upon the void. Then comes the marvelous transformation wrought by the Light, and we behold his perfect creations, brought forth by the power of his Word.

The most marvelous unfoldment of Divine creation is man, made in God's image and fashioned in his likeness. Resplendent in both Wisdom and Love, man dwelt in Edenic bliss, being a coworker with the Father in creation. These were holy times of communion with the Father, for love and joy and freedom reigned complete. All was good, for man beheld all things with the heavenly vision.

A new picture unfolds to view. Man is charmed by the subtle reasoning of a promise to become as a god, "knowing good and evil." The woman, the soul of man, listened. She saw evil, and the glorious life of freedom, love and obedience was gone. Hear with her the doom it brought: "I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

Unto Adam is said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground, . . . for dust thou art, and unto dust shalt thou return."

"Therefore Jehovah God sent him forth from the

garden of Eden, to till the ground from whence he was taken," "lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Man, made to live forever, lost his opportunity through disobedience. The ground is cursed for man's sake. Allowing himself to see both good and evil, man lost his inheritance of good, and of eternal life, also; he carried down with him into sorrow and pain all of the creation over which control had been given him, and enmity was set up between him and the loving creatures over which he was to exercise gentle dominion.

But in the hour of apparent doom a promise was given, a promise that is the leaven which has been working in the race consciousness since that hour. To the serpent, the tempter, the Lord God said, "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." There has ever been a watchful care over those who have set God on high, and who seek to see with the eye single.

Noah was perhaps the most ridiculed man the world has ever known. See him calm, unperturbed, going about his business, believing in the promises, seeing good as dominant, and warning those about him of the impending danger. Noah was prepared, when the floods came, because he had harkened unto the Lord. Because of his obedience, the curse was lifted. "Jehovah said in his heart, I will not again curse the ground any more for man's sake."

The character of Abraham stands out in Scripture. Keeping his eye single to good and good only, we see him with undaunted faith take to the sacrificial altar his only son, through whom was to be fulfilled all the glorious promises of redemption for humanity. We see the knife uplifted to slay, and we feel Omnipotence stay the blow. Isaac is delivered. Abraham's faith is justified, and fuller, more glorious blessings are given to him whose eye is single, whose faith cannot be shaken.

Now we study the Shunamite woman of Biblical account. She watches the man of God come and go on his errands of succor and mercy. She feeds him. Then comes the thought of how she can serve God by blessing his messenger, and a room is built on the wall of her home, where Elisha may come and go at will. One day her child fell ill in the fields with his father, and being sent to his mother, died in her arms. This wonderful woman seeing only good, knowing only good, and realizing that good must come through God, quietly laid the child in the room of the man of God and closed the door. Then taking one servant with her, she journeyed to Elisha; the prophet seeing her afar off, sent Gehazi, his servant, to meet her and to ask, "Is it well with thee? Is it well with thy husband? Is it well with the child? And she, whose eyes were single to good, answered, 'It is well.' "

Face to face with the man of God, she falls at his feet, not in an abandonment of grief, but to implore him to restore her child to life. Elisha gives his staff to Gehazi, orders him to go his way, and lay the staff upon the face of the dead. Through all the ages that have passed since then we hear that clear, strong, loving voice saying, steadily, with a positiveness that knows no refusal, "As Jehovah liveth, and as thy soul liveth, I will not leave thee, And he arose, and followed her." Later she heeds the glad command, "Take up thy son." The life of God has welled back into his body, and the mother beholds the flush of health and joy in him as she leads him forth to the mourning household, whose shouts of joy and delight make glad the world.

The light that was in the Shunamite woman was not darkness. Her whole body was full of light, having no darkness, and that light of belief in Omnipresent Good has been shining more perfectly through all the ages, making bright the pathway of the believer. Because of that light, we rejoice today that the life of Spirit is made manifest in those who believe that "with

God all things are possible." And surely there is coming to pass from year to year, and from century to century, the fulfillment of the promise that "all the nations of the earth shall be blessed." Praise be unto our Father-Mother God, in whom we live and move and have our being forevermore! Our God is the "Father of lights, with whom can be no variation, neither shadow that is cast by turning." The same love and care that make glorious the pages of our Bible still lead men and women to the heights of understanding.

And now we behold a modern miracle, told by a simple French maiden in the early days of the great world war.

In a little village near the Belgian border, all the inhabitants of the surrounding country had sought shelter in the home of the leading citizen, an old man who kept the Inn. There were only old men and women, cripples and children, the others having gone to war. In this Inn they lived and cheered each other as best they could. One day the children, who were gathering wood, came running home with the cry, "The Germans! the Germans! they are coming!" Quickly the crowd sought safety in a deep secret chamber in an under and inner cellar used for storing wines. It was entered through a secret door that showed without as a solid wall.

"In this dark place we heard the Germans come," the girl says. "We heard them search the place for food and signs of life. They beat upon the walls and the floors. They searched for hidden closets and stairways, sounding the walls carefully. Those were mighty minutes. Not a child cried, not a human being made a sound. The silence was so profound that it covered us all as with a garment. We heard the tramping, trailing off as the soldiers marched away, leaving only a few men to destroy the building. They poured oil over the furniture and floors within, and upon the walls and roof, and then set fire to the building and left. Soon there was the roar and crackling sound of flames.

Groans burst from the lips of the older people who knew we were caught like rats in a trap, with no means of escape, for the fire would travel downward.

" 'Save us Lord. In our extremity we call to thee. Thou, only, can save us, Lord. Save us, we beseech thee,' and Psalms mingled with the prayers of us all. Suddenly the crackling of the fire ceased, the roar of the flames died. Again fell that silence when each heart prayed its own prayer. The fire was out. We were delivered. God had heard and answered our prayers. The same power that had turned the water into wine had turned the oil into water, and instead of feeding the flames, the fire had been quenched."

In this event, another so-called miracle is added to the long list of God's deliverance of those who believe and trust. We know the age of God's power to deliver from the adversary has not passed, and never can pass, because God is the same, yesterday, today, and forever, and his laws are infallible.

"Be not deceived; God is not mocked." He has created man in love and fashioned him in wisdom, to be his own son and to share with him all that is or ever shall be. "He that overcometh I will give to him to sit down with me in my throne." There is so much of Love in man that he must ever long for Infinite Love and must seek continually to satisfy that longing. So much of wisdom fills him that only Omniscience can give satisfaction to his aspiring soul. The God in him demands love, freedom, joy, and slowly, but surely, through the ages he is toiling upward to the heights where he hears, "When thine eye is single, thy whole body also is full of light." " Follow me . . . I am the way, and the truth, and the life."

Through Adam came death, but through Jesus Christ has come joy unspeakable, light transcendent, and life eternal. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." Man is longing to receive his heritage, and all creation

is eager that all things shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Be still and hear the Father say, "Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."

TO A WILD ROSE

Dear, dainty flower, a silent message thou
To one who hears; and as for me
I am o'erwhelmed as I behold
Thy purity, thy grace, thy tender petals
Turned to the sun,
So vast the truth that springs from thee.

To thee, it is enough that thou art so.
Who would call thee less than what thou art,—
A rose, pure being, emblem of the truth
Which ever springs from out the Soul
To write in earth
Its picture, first formed in the heart?

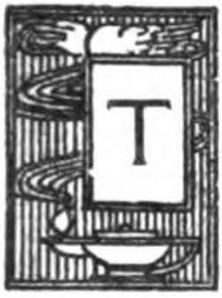
Full free thou growest in thy humble place
Nor carest who thy neighbor chance may be.
Thy soul wide open to the universal truth,
Thy body springs forth unresistingly
In beauteous form,
So gladdening all who pause to see.

And what carest thou who stoops to kiss
Thee as they pass, or who goes by
Failing to notice or to bless thee in thy place?
Thy self expressed thou art content
To be a rose
And waft thy fragrance to the sky!

—*Florence Crawford, in "The Comforter."*

HOW PRINCIPLES OF TRUTH ARE APPLIED

ARTHUR DUDLEY HALL, D. M. D.



HERE is not a person who does not desire more satisfaction in living. One may desire a clearer understanding of financial matters in order to enable him to successfully carry out a business proposition. Another may want to feel perfectly well and strong, both mentally and physically. Perhaps others would like more happiness, greater success and prosperity, or to be perfectly free to carry out their most cherished plans. Each one knows what his particular desire is. He may also know of a way by which the particular desire may be made an actuality, and he is fortunate if the way he would utilize to work out his own problems is also satisfactory to others.

Many people are willing to profit by the experiences of others. Perhaps there are as many, who through preconceived opinions, or from the fact that they do not understand the principle involved, hesitate or even utterly refuse to accept and use ways and means which would doubtless bring them health of mind, body and affairs.

Regardless of what your desire may be, and irrespective of your own opinion or the opinions of others regarding its actualization, be willing to consider a method that has brought about a wonderful transformation of mind, body and affairs in thousands of people. "Be ye [ye be, or you are] transformed by the renewing [changing] of your mind."

The conception of life which has meant more to the writer than words can express, is that God is All. All means the whole number, everything, or every person, the whole. All, then, includes everything, even you.

"I am Jehovah, and there is none else . . . besides me there is no God." This being true, there is but One, one Presence, one Life, one Mind, one Spirit, one Power—God. This One is the Source of all that is visible or invisible. Since *I Am*, then it follows that I am included in this one Presence, Life, Power, Mind and Source of all. With this understanding I realize my oneness with God—the All-Good.

For the purpose of being definite, let us consider God as Mind, or Spirit. God is the Source, or the Substance of all that is. It has been proved that things which are equal to the same thing are equal to each other.

Therefore,

God is Mind, or Spirit.

God is the Substance, or Source of all.

Mind and Substance, being names for God, are one and the same.

In this understanding we recognize that the Substance, the Source of all, is Mind. The very Mind that is thinking in you, is yourself; it is the Substance of the very thing you are desirous of having become an actual fact.

Instead of looking to someone, or to something outside of yourself to bring your desires into actuality, begin to consider what manner of man you are. The whole truth about man is that he is a divine being, having power by his thoughts and words to make his desires visible. The Mind that you are, is the Substance from which all that concerns you comes into visibility. In other words, you and your desires are one and the same reality. Your desire becomes an actual fact by your expressing yourself in harmony with the law that like produces like.

By way of illustrating the "how" of the Truth to transform a condition through the correct use of one's thoughts, let us take a case of influenza, or any other disease. Make the case as extreme as you will. Have

it one hopeless of recovery, so far as medical science or any other science of the world, is concerned. Add to this the worry, anxiety, terror, condemnation and opinions of the entire family of the invalid, and the host of friends.

What is to be done? What can be done? Positively nothing, so long as any attention is paid to the way things seem to be or to how they are actually taking form. As long as attention is given to the physical feelings or to the ungodlike thoughts of people, the chances for the expression of perfect life as health and strength are slight.

There is a way, however, to remedy all this. Rejoice that the wisdom of God, which is foolishness with men, reveals a way of silencing all adverse thoughts and conditions, a way of transforming the not good actualities until they show forth in harmony with the reality of perfect life. The way is not hard. It is not accomplished by fighting and struggling against actual facts. Will you believe me when I tell you that the "how" is merely a realization of the omnipresence of God? It is not difficult to attain this realization, for it is accomplished "Not by might, nor by power, but by my Spirit." "Ye shall know the truth, and the truth shall make you free." When one realizes that he is Divine Spirit Being expressing through a body already built out of Spirit-Substance, he finds that this realization sets him free from bondage of all kind.

In the case under consideration, it is necessary to attain the realization that perfect Life is all there is. Since perfect Life is all there is regardless of opinions, the body is an expression of perfect Life. To come into the realization of anything, it is necessary to remind oneself of the thing many, many times. It is not enough to simply say, "I am perfect Life," and straightway think, speak and act contrary to the assertion.

Constantly remind yourself that you are Mind, and that the Mind that you are is the Substance of every

cell of your body. Substance is brought into actuality through your God power of thought, which is omnipresent. Thought is also omnipotent, and you may be sure that every thought accomplishes its purpose.

One can always think most effectively when he is quiet. Consequently it is best to insist upon taking time in which to express thoughts which will produce the results that you are desirous of obtaining. In view of this fact, take time to think definitely about your body. Always think of your body as a perfect expression of perfect Life. Always think of it as expressing health and strength. This will bring you into the realization of the Truth concerning your body.

Instead of considering yourself as a human being with a physical body, remember the Truth that you are Being itself, expressing through a Spirit-body. Recognize every part of your body as functioning perfectly. It is just as easy to say one word as another. For instance, it is just as easy for you to say "white" as it is to say "blue." Is it not just as easy for you to say "Life" as it is for you to say "influenza"?

No matter what you look like or feel like, no matter what your friends think about it, if you would show forth freedom from all ungodlike experiences of any degree, it is necessary that you express harmonious thoughts, words and acts, along the lines of desired manifestation. Thoughts of perfect life produce feelings and looks of health and strength.

The principle need not be limited simply to the idea of health of the body. Health is wholeness. Health of mind, body and affairs is what everyone should be experiencing. Through the Principle that God—Good—is all, not only can every organ of the body be transformed, but the transformation can be carried into all the circumstances and conditions of one's affairs.

It is necessary to be steadfast! Be steadfast to the truth that you are Divine Spirit Being. Be steadfast to the truth that you are Mind. Be steadfast to the truth

that the Mind that you are is the Substance of every good. Be steadfast in bringing Substance into visibility, into actuality, according to your desire, through persistently thinking in harmony with the desire. Be steadfast in recognizing that all things are working together for the one purpose of accomplishing your desire, simply because your desire is the omnipotent expression of yourself.

Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that *all revenge is crime!*
That man is holier than a creed, that all
Restraint upon him must consult his good,
Hope's sunshine linger on his prison wall,
And Love look in upon his solitude.
The beautiful lessons which our Savior taught
Through long, dark centuries its way hath wrought
Into the common mind and popular thought;
And words, to which by Galilee's lake shore
The humble fishers listened with hushed oar,
Have found an echo in the general heart,
And of the public faith become a living part.

—*Whittier.*

Grant, O God, Thy Protection;
And in Protection, Strength;
And in Strength, Understanding;
And in Understanding, Knowledge;
And in Knowledge, the Knowledge of Justice;
And in the Knowledge of Justice, the Love of it;
And in that Love, the Love of all Existence;
And in the Love of all Existence, the Love of God.
God and all Goodness.

—*The Gorsedd Play from the Welsh.*

NOW IS THE GOLDEN OPPORTUNITY

MARIE FISCHER

HAS peace entered into the hearts and minds of men? In reading the current news of the day, it would seem that the world is giving much power to the fear thought; and so long as men's minds are filled with fear or distrust, conditions will not improve. There will be wars and strikes and pestilence and famine and earthquakes and disasters by sea and by land, until man learns how to control his thoughts.

You may wonder what thought control has to do with it. People ask why does God send such troubles, or why does he permit them to be? God does not send them; we bring them upon ourselves by our thinking. Recall what manner of thought filled the minds of men before the war. Was it not largely greed, avarice, jealousy, selfishness, each one trying to get more than his neighbor? You may wonder what all this has to do with earthquakes, wars, storms, and such things. I will tell you. Every condition has back of it a cause. Man has been given a great power of which he knows very little,—the power of thought,—and in his ignorance he has used it in wrong ways. Instead of working for good for himself and others, he has brought evil into manifestation.

Man is created in the "image and likeness of God." God is Spirit, or Mind; man, being his offspring, is also Spirit, or Mind. Mind works through Ideas (thought-power). In the beginning man worked according to Divine Law, and he dwelt in Paradise, (realm of harmonious thought). But he lost sight of the Creative Center (God), and began to set his mind on the outer, visible things created, instead of on the inner, spiritual realities, or ideas.

Thus man became lost in the manifestation of his thought. He saw both himself and God as creators, instead of God as the Creative Power, and man as the channel of expression,—one with the Source. God declared everything good and very good. God is always good; there is no evil where he is. Man, through setting up a double standard of thought (believing in Idea and in manifestation), became divided in his attention to God.

Thoughts are wonderfully productive; they are alive and always working. They not only act in the individual consciousness, but go out into the Universal Ether and there bring forth, according to their characters, all sorts of conditions. Good thoughts produce good conditions; evil thoughts create evil conditions. Knowledge of this power enables us to see how the greedy, envious, lustful, fearful thoughts entertained in the race-mind bring such terrible things in their train.

Prior to the time of Jesus' birth, people had become so involved in error thought that they were lost. The wall of material thought, with which they had surrounded themselves, seemed solid, and God's light could not penetrate it. Jesus came to save the lost, to bring light into the darkness. He sent out his mighty thought currents of righteousness, and they have been working in the race-mind until now, when old conditions are breaking up. Now is the opportunity for the student of Truth to coöperate with Jesus Christ in the establishment of his kingdom. We are the offspring of God, and have the right to speak the constructive, all-powerful Word. We are one with the Father, through *I Am*, the Christ within us. We must see the goodness of God as the one reality, the only presence and the only power. "Where there is no vision, the people cast off restraint," wandering in the wilderness of vain imaginations. Truth students have the vision of man restored to his Divine inheritance, the vision of earth restored to righteousness and peace. We know that through man sin

and death came into the world, and we know also that through man must come the restoration of all things.

Now is the appointed time. The formation of societies for relieving evil conditions, through working with effects, are but makeshifts. One of our metaphysicians says, "The pure righteous thoughts and words of redeemed people in whom the Christ mind has its perfect way, will be the power that will restore all things." Do you realize the importance of the work that God has given us to do? "Ye did not choose me, but I chose, and appointed you, that ye should go and bear fruit." Each must work out his own salvation. As we cultivate the realization of our own godlikeness, we are enabled to bless others. No man liveth unto himself alone.

"Arise, shine; for thy light is come." As the realization of the One Presence and One Power is established in individual consciousness, collective units are formed for the purpose of sending out its thoughts of love, joy, peace, in strong thought currents. We are to proclaim the good tidings to the fear stricken people. "Be not afraid; . . . for there is born to you this day . . . a Savior, who is Christ the Lord." This Savior is the Spirit of Truth, within each one.

People who talk now of famine, of lack of work, of lack of money will realize when the Truth has made them free from these beliefs, that man is not subject to limitation; that there can be no lack; that there is always an abundance of good things; that God's storehouse never becomes empty; and that the more we give, the more we have. The Truth that sets us free is that in reality there is only good; that God is good, and always present. No matter what may be the appearance, good is the one reality. Man is the offspring of God, and good becomes the dominant factor in his life when he lets it have its perfect way. Love, life, wisdom, power, peace, joy, prosperity,—all good things that can be imagined, surround us, waiting to be used. Why

fight for our good when we can have abundance of anything desired by claiming our inheritance from God, within our own being? Man has the power, through aligning his thoughts with the eternal truths of his being, to bring the good into manifestation. Literature setting forth the principles of Truth is within the reach of every seeking soul today, so lack of knowledge of the wonderful truths which set man free must be attributed to unreadiness on the part of the soul to receive, to willful ignorance of the means whereby principles may be learned. Now is the golden opportunity to become grounded upon the Rock of Truth, so that each soul may contribute substantial thought toward the ushering in of the Christ Age, the age of peace and love.

Good is our beginning, and of the good alone we are *to think*. The *knowledge of good and evil* has caused all our wretchedness, and through such knowledge we have lost our Eden. Let us go back to *good*, the origin of our Being. Here, in his own Spirit, God, the good, created us. He is the all and we are *in him*. When he beheld his creation in himself, he called it *good, and very good*. When we learn to see it as God sees it, we will so manifest it. Let us close our eyes to the way it now appears to be, realizing that we have been laboring under a misconception. Let us open our eyes to the way it was "*in the beginning*," and so it shall *appear to be*, or so become in appearance.

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"I am Alpha and Omega, the beginning and the ending."

The end must ever be, as it was "in the beginning."
—*Florence Crawford, in "The Comforter."*

PRACTICAL RELIGION, THE DEMAND OF THE AWAKENED WORLD

H. T. WIEGEL

"Happy is the man that . . . getteth understanding."



DELUDED humanity, self-satisfied in its material pursuits, received a rude jar when the great conflagration broke out in Europe. At the very inception of the war, the questions began to flit through the minds of men, "What is the matter with Christianity? Is it a failure?" In order to determine whether principles or peoples are responsible for unwholesome, undesirable conditions, it is necessary to first consider what Christianity has been supposed to be.

Christianity has been supposed to be represented and taught by the popular religious sects; it is supposed to be based on the teachings of Jesus Christ. Have the popular sects correctly expressed, carried out and applied the teachings of Jesus Christ? Have they taught humanity how to think and act as he taught, and has humanity followed these teachings? If it has, and bloodshed, destruction and a chaotic world is the result, then we can safely assume that his teachings are impractical and a failure. But if the teachings which Jesus Christ gave the world as a panacea for all the ills and discords that flesh and blood has believed itself heir to, have been pigeon-holed as impractical and impossible of demonstration by man in this day, and a less spiritual code of thought and action substituted as a religion, how can the doctrine of Jesus Christ be branded a failure? Have the business, political and social activities of men, the world over, been inspired and conducted by the Christ teachings? Have not the popular sects taught that Jesus Christ's teachings have little or nothing to do with business affairs, politics,

economic conditions and social conduct? Have they not taught that religion is principally to prepare the soul for a life outside of the body and beyond this world of affairs? Have they not held and taught the idea that a man's success is measured by his material knowledge and achievements?

Those who have taken the religion of Jesus and applied, tested and proved its principles, know that true Christianity never has been, and never can be a failure. But humanity has been a dismal failure in grasping and using Christ's principles for the solving of the various problems that arise in the daily activities of men and nations.

At this time, when men, some with battered, bruised and crippled bodies, are returning from the battle front, there arises a demand for a new and more practical religion. But what humanity needs is not a new religion, but a true understanding of the one and only religion there is, the religion of Jesus Christ, and a knowledge of how to apply its teachings and get results that are in harmony with its principles. "By their fruits ye shall know them."

What people most need is a practical, spiritual education. The popular idea of getting out of life all that we can, with no thought as to what we should put into life, has caused a continual repetition of error, and a perpetuation of evil, sorrow, misery, poverty, sickness and death, sowing the wind and reaping the whirlwind. Jesus taught us plainly enough that we should seek first the "kingdom of God," (Principles), and that the things we needed would naturally follow.

Until the advent of progressive schools of Christianity, there has never been any system of education that could annihilate or obviate the curse which ignorance and disobedience has brought upon humanity. The standard of all human education has had material success for its principal object; and the object of so-called spiritual education has been principally for the

purpose of preparing the soul to enter a theoretical heaven after death. The material and theoretical spiritual ideas of education have both failed to relieve humanity of its distresses; in fact, these systems brought humanity to its present state of chaos. But does this mean that there is no practical remedy for the condition, or that man must forever wallow in the quagmire of carnal corruption? Does this mean that the satanic consciousness is the unconquerable possessor of the earth and humanity; and that Christ Jesus is but a helpless, impractical weakling, his doctrine and teachings concerning the conduct of man toward his neighbor as valueless as a lump of dead clay? Does this mean that man must forever continue to resort to organized might, and that the bloody sword is the only power that can save humanity from the aggression of evil forces?

There is a science, an understanding which transcends all the sciences and understandings with which the human intellect so absorbingly engages itself. It is the science of Spirit, the science which Jesus affirmed to be the greatest of all sciences when he said to the spiritually ignorant Nicodemus, "If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" This science which Jesus taught and demonstrated is the science of life; a knowledge of the coöperative relation between God and man, which enables man to know how to fulfill the law of life, and do the works of God. Jesus taught Truth and realities. He unburdened the mind of the race from the shackles of ignorance, fear and superstition.

There is nothing humanity needs so much as a knowledge of God as Divine Principle. There is no other knowledge or practice which holds out such rich promises of blessing. There is no longer any reason why those who thirst after righteousness (the only practical religion there is) should not be filled to overflowing with the good they desire.

Practical people, who demand a practical religion,

are no longer in need of facilities or opportunities for acquiring a knowledge of its teachings, for aside from the fact that the earth is being flooded with Truth literature, schools and centers of practical Christianity are being established everywhere, and teachers are traveling the world over in an effort to fill every nook and corner with a knowledge of the Truth which sets free. Those who cannot attend a local school or receive instructions from teachers individually, have the privilege of taking a course of study in the Unity Correspondence School, which has many advantages, giving one an adequate idea of the Science of Christianity and a knowledge of how to get harmonious results through the application of its principles.

A gentleman to whom I gave some Unity literature, said to me after reading it, "That is just fine. Now give me the *modus operandi*." A lady who attended a lecture on Practical Christianity, by Miss Kate Nevill, Field Lecturer for the Unity School of Christianity, at my home, said after the lecture, "The teaching is simply beautiful. If I only knew how to apply it!" It requires scientific and systematic study of Practical Christianity to enable one to put its principles into practice, just as one must have a working knowledge of the science of mathematics before he can execute perfectly the problems coming under its jurisdiction. And the way to learn the science is no longer hidden from the world of men. "Seek, and ye shall find."

The teachings of Jesus Christ are not only applicable and demonstrable; they are infallible. The correct solution to every proposition in life depends upon the capacity of the individual to apply the principles. The first step is the desire for understanding. "With all thy getting get understanding." Get spiritual understanding. Make the attainment of a practical spiritual education the supreme absorbing interest of your life. Every man can enjoy all the wonderful blessings of restoration to his Divine birthright, but he has first a

great, coöperative work to do. If you wish restitution of your Divine subconsciousness, it will come about only through your own diligent, earnest, whole-hearted seeking, studying, finding and applying the Truth. You may think you want something done for you. Perhaps you would like to have someone, who has attained a degree of spiritual consciousness, use his knowledge and power in your behalf, for your benefit and blessing. And you are never denied the help of these Christ-minded souls. But benefits received in such a manner are only temporal, and unless you seek to incorporate the governing principles into your own life, there is danger of your becoming a spiritual dependent.

As you are a child, or manifestation, of God, and joint-heir with Christ to all that the Father has, you should seek to realize the meaning of that truth. If you are to let the same mind which was in Christ Jesus be also in you, you should begin at once to acquire the same character of knowledge that he had. If you would love to do all the things which Jesus did, and even greater, according to his promise to those who would follow him in the regeneration, you should launch out into the spiritual deep, and make a beginning. If you wish to demonstrate that God has given you a spirit of power and love and of a sound mind, you should begin at once a course of spiritual studies, and so learn the Truth which he understood, practiced and demonstrated. Did not Jesus prove, time and time again, that God in him was not only able but willing to do anything at any time, unfailingly? "If ye shall ask anything in my name, that will I do." "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

Jesus was the richest man that ever trod the earth. His riches were real and eternal. He did not gauge wealth by the evidence of possessions. According to all the evidence we have, he had no money in banks and carried neither check nor purse. He did not need

the visible substance, which is considered such a convenience by us, because he knew of a better way to demonstrate supply. What we have in our pockets or have deposited to our credit in banks as a resource, represents our present limited faith. The reason people like to have money in the bank and an income more than sufficient for present needs, is because of the feeling of independence, comfort and security it gives. The danger in this system lies in becoming attached to things; with plenty of visible supply may come the temptation to revel in the joy and lust of luxuries, to the neglect of the most important of all things, the development of spiritual consciousness. We seek, desire, and ask for things when we should be seeking, desiring, and asking for an understanding heart. Jesus placed his faith in the invisible, omnipresent, unlimited, unfailing Resource. The universal ether was his bank and storehouse. The Word of Truth was the magic mold with which he shaped the responsive Substance into the thing necessary. In very plain, simple, effective language, he tells us not to lay up treasures on earth where moth and rust corrupt and thieves break through and steal, but to lay up treasures in heaven where none of these things can possibly occur. The treasures we are to lay up in heaven (the kingdom of Spirit within), are the gems of Divine Understanding, by which and through which we are to demonstrate the works which he did. There is nothing in the entire universe more practical than the application of the Christ understanding. When expert fishermen had fished all night, using the most practical means at their command without result, Jesus revealed to them how practical his knowledge was by immediately demonstrating a miraculous supply of fishes, when there were none apparent. When a demand for taxes was made and he and his disciples were without funds, he knew of a practical way whereby a fish bearing a coin in its mouth became the means through which the demand was supplied.

When Lazarus died there was no practical science of which the flesh consciousness was aware that could be used to quicken and thrill his body with new life. Yet Jesus knew of a practical, infallible way to do it. When the leper accosted him for healing, he had a practical way of accomplishing immediately what absolutely defied all human skill and understanding. Jesus did all of those things because of his superior understanding, because of his consecration to Truth and reality, because of his love for and devotion to the Father's business. Because the student of Truth today cannot immediately do all these things, does not mean that he is a failure in demonstrating Divine Science. The finished artist can do greater things than the young student; the master musician can do greater things than the novice; the master mechanic can do greater things than the apprentice, by reason of his superior mechanical knowledge, experience and skill.

It has been thought that Jesus came into the world with all his knowledge pre-acquired. Yet his ministry was only of three years' duration, and we cannot reasonably suppose that the other thirty years of his life were ones of idleness and inactivity. From his early boyhood days he was a deep student; his early years were years of development and gradual unfolding of his spiritual power. At the age of twelve he had acquired a knowledge that confounded the wisdom of the wise of that time. From the age of twelve until thirty, Jesus was undoubtedly going to school to God, learning the precepts of Divine Law. If you and I had had the opportunity of associating with Jesus when he was manifest in the flesh, we would have found him explaining how true and natural God-likeness is, and how the attainment of Divine Understanding is entirely within the possibility of man, if he will adopt a proper method of spiritual education and discipline.

Jesus did not hold the standard of a false light to the world, but pointed the way to the most practical

education possible, and to the only one worth while.

The ideas of Jesus are ideals of attainment. Would we attain to his consciousness of power, mastery and dominion we should begin right where we are, and earnestly, patiently and perseveringly seek, study, find and apply the Truth. If we follow in the path he blazed and demonstrated for us, we shall grow in knowledge and ability until eventually we shall be able to fulfill all of his prophecies.

The natural, normal life is by a law divine under the guidance of the Spirit. There is a divine current that will bear with us with peace and safety on its bosom if we are wise and diligent enough to find it and go with it.

The higher insights and powers of the soul, always potential within, become of value only as they are realized and used. Evolution implies always involution. The substance of all we shall ever attain or be is within us now, *waiting for realization and thereby expression.* The soul carries its own keys to all wisdom and to all valuable and usable power.

To follow the higher leadings of the soul, which is so constituted that it is the inlet, and as a consequence the outlet of Divine Spirit, Creative Energy, the real source of all wisdom and power; to project its leadings into every phase of material activity and endeavor, constitutes the ideal life.—*Ralph Waldo Trine.*

This then, is the foundation upon which all Truth teachers, all Truth students stand. I am Spirit—not part Spirit and part matter—but *I* am Spirit, *I am* Spirit, I am *Spirit.* That is where the Truth starts out, and we are to build all of our superstructure, all of our principles, all of our ideas, all of our philosophy, all of our methods of government, every deduction of our lives, upon this fundamental concept.—*From "Right Identification" by Rev. A. C. Grier, in "The Truth."*

TRUTH APPLIED TO SOCIAL CONDITIONS

JAMES B. ESTEE



RUTH is living and real. It can be realized but cannot be defined in its fullness. It is ever a living, penetrating and building force in all forms of nature, including the minds and bodies of men. Truth in its first and last sense is the radiant or outgoing intelligence of Divine Mind, that starts the universe into motion, fills it, upholds it, and guides it by law. The beginning and end of things is the One Supreme Mind. The word and voice of this self-existent universal Mind is Truth. The mission of Truth is to express the One Mind in an infinite manner. The ministry of Truth is to impress all things with the seal of their common origin, and to bring all self-consciousness into unity with the One Mind. When Jesus exclaimed on the cross, "It is finished," he realized his oneness with the Father. The work of Truth is complete when it has led, enlightened and brought man back to self-conscious realization with Universal Mind. When the illumined and disciplined son sits at the right hand of the Father in communion and willing coöperation, then the mission and ministry of Truth is culminated in perfection.

John teaches the Truth that all things begin in the Word or Divine Logos. Moses opens his genesis of things with the statement: "In the beginning God." These two great and spiritual minds taught the same truth, i. e., that all the diversities of the universe sprang from the same source, one Father. This Truth has been held to and taught by the most enlightened minds in every age and place. This is the central idea of the Christian religion. To make this Truth practical and workable in the lives of men and in the transformation

of social conditions, is the great work of the new day, of business, civic and religious reconstruction.

Science studies the laws that govern the structure and operations of nature, that the forms, materials and forces inherent therein may be utilized for the social benefit. It is only by knowing the truths locked up in nature that man can control and use her manifold powers for the common good. Marvelous progress has been made in recent years by science; but man's greed, selfishness and self-will have heretofore seized upon these native forces more for the benefit of the few than for the weal of all. Religion seeks to teach the truth as to the character and work of Supreme Mind, and to deliver man from the snares and difficulties arising from his indulgence in self-will and desire for personal supremacy. Out of the confusion of today there will come a reaction that will turn men's minds to a new pathway of civil organism, more in harmony with the deeper sides of Truth. Smitten by the fierce and bloody sword of war, men are losing faith in the mere external forces as the true and lasting bond in social conditions; and many are looking for a deeper and more enduring bond of union.

The supreme truth is that nature is saturated with the presence and power and intelligence of God. Nature, to the last atom, is alive and pulsating with the intelligence of the producing Mind. Man, the top product of nature, is self-conscious and aware of his relation to external nature and its physical forces. The time is at hand when he must direct the lines of science to the interior and mental aspects of the universe. Here the converging lines of science and philosophy merge in the open road of religion. This is the door that no man can shut, pointed out by Jesus, the founder of Christianity.

Following the tracings of Truth inwardly, secret vaults hitherto unrecognized will come to light, avenues will appear, doors will open and the radiance of new truths will consume the old hoodwinks of blindness.

Each individual mind must follow alone the ever brightening way of Truth. One eye cannot respond to the sunlight for another. Each must act for itself or be blind. One mind cannot apprehend interior Truth for another. Each must think and know for itself, for Truth can be seized in the grasp of thought only by individual effort. To seek and understand Truth in its interior aspects requires courage, strength and fortitude. Only those who are willing to lose individual identity can become the true advisers and leaders in the new social order now forming.

As a matter of law and necessity, each individual mind, traveling the inner way of Truth, will develop states of consciousness, one after another, suited to the zones of Truth explored by thought, until there comes a stage of clearness which will admit a new and startling light. At this way station of thought the individual perceives and knows that the universe is the home of Supreme Mind, and that humanity is a brotherhood. From this hour of sight and experience the Fatherhood of God and the brotherhood of man are living realities, and can never again be mere creeds and verbal formularies. It is at this degree of evolution of individual mind that the Truth dawns, and the true foundations of the social structure are clearly seen. It is at this point that the real mission and ministry of the enlightened mind begin. Realization of ability to cowork with the Great Designer brings a sense of responsibility, unrecognized and unknown to those on lower levels of consciousness. Those who have achieved this degree in Truth are now in the front trenches of social reconstruction work.

Truth to be applied must be known. Truth can be known only by mind. If the mind is filled with false ideas, it must be emptied of its untruthful content before Truth can enter, cleanse and upbuild. Social conditions must be studied and known before they can be changed by the application of Truth. All social conditions based in Truth are right and firm. All social con-

ditions founded on false ideas and ideals are detrimental and infirm. A survey of social states will disclose the facts. Measurement of existing social conditions, as separate and collective units, will reveal very few conditions to be one hundred per cent efficient when compared to the standard unit of Truth. To the degree that this perfect, inherent and central unit is made manifest in a thing or condition, will that thing or condition be perfect of its kind.

Every emotion, thought, word and act in private or social relation, must be measured by the standard unit of Truth in its primary and naked purity. This is the test of Christianity as founded and taught by Jesus; and this same test must be applied to every class of social conditions instituted and fostered anywhere within the wide area of Christendom. Christian civilization must hold itself responsible for conditions developed under its teachings and practiced within its domain; and to test the genuineness of social conditions in any Christian community they must be measured by the simple teachings of the founder of the Christian religion. Jesus openly declared that he was born and came into the world to bear testimony unto the Truth, and he went further by saying that every one that "is of the Truth" can understand his testimony unto Truth.

Truth is the gauge and eternal standard by which men must live. Do men know this standard? Do they like to live up to it? Do men love and cherish the Truth? Speaking for men of his race and time (600 B. C.), Jeremiah said, "They are grown strong in the land, but not for truth." Referring to social conditions among the same people 100 years earlier, Isaiah said, "Justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and unrighteousness cannot enter." After 2,700 years, and after 1919 years of Christian teaching, are not social conditions now shot through and through with the same difficulties that prevailed then? Are men today valiant

for truth on earth? It is clear that there can be no judgment, no justice, no equity in social conditions except where Truth prevails and is made the common unit of measure for all.

Social conditions, as they exist, grow out of an admixture of truth and falsehood in the relationships of men. It is the nature and necessity of Truth to enlighten and set free every individual mind that opens to its entrance, exactly as it is the nature of sunlight to illumine and cleanse a darkened enclosure that is opened to admit its healing virtues. Truth is everywhere, an interior light and force. Its limitless virtues are spontaneously bursting into expression through limited forms of unending variety, manifesting according to the nature or intelligence of each. Its tendency and pressure in each form is toward a fuller and more perfect revealment of its own absolute and inherent perfection and wholeness. It is this inner urge of Truth, pressing for expression, that constitutes the evolution of science. It is the outgoing pressure of this same Truth in the forms and institutions of society that marks the successive steps of progress in civilization.

Social conditions can be improved only by a larger infusion of Truth into the personal lives of those who are the units of society, and more especially into the leaders who mold the community consciousness. So far as the righteousness of Truth is made the foundation of society, so far will its structure be useful and permanent. In the degree that falsehood enters into the social relations, they will be harmful, and their ultimate destruction will be certain. Truth will not be balked in its purpose. It is a perpetual and invincible builder of all social forms that are squared and plumbed to its own levels; and it is equally a constant and inflexible destroyer of all social conditions out of harmonious alignment with its law-governed designs.

Truth is the binding force that holds in form the multitudinous social and governmental structures by which

men live together and think and work out their civic development. Truth is the Alpha and the Omega of all forms, including all types of social structures. Out of Truth they emerged; and unto Truth they must be obedient and conformable, or pass away and give place to other forms more consistent with impartial justice.

Individual thought which does not follow the straight lines of Truth; individual feeling which does not express the healing virtue of love; and individual will that runs counter to the social covenant, are the causes of evil aspects of social conditions. Ignorance, prejudice, hatred, greed and revenge, are the enemies of the social compact, rebellious insurgents against the reign of Law and Truth in the affairs of men. These enemies of social order have led mankind recklessly into a planetary war that has thrown social conditions into chaos, and nearly wrecked the entire social fabric.

Nothing but an application of Truth to the present turbulent condition of society will heal its violence and restore peace, justice and world progress. Falsehood, malice, greed and cunning selfishness are the alien enemies of the true social state. They must be dragged forth from the dark recesses of individual minds and tried in the open and public court of Truth for banishment. The social state cannot be harmonious and beneficial to all the people until the individual "mental states" are washed clean and free from those qualities that disturb and disrupt society. To found itself upon the enduring rock of Truth, the social consciousness must strip itself naked from every flaunting garment of hypocrisy and deceit. Mere words, verbal formularies and "scraps of paper" will never again be accepted in lieu of an earnest and upright life of good faith based on justice and the common welfare.

The day of individual supremacy for personal gain and aggrandizement is hastening to its sunset, and the coming day of the superman is not distant. The new leader of the social state will be a minister of Truth and

a messenger of love. He will be obedient to the eternal mandate of Truth that runs through the ages. "Look unto me, and be ye saved, all the ends of the earth." Like Solomon, the wise king of Isreal, this superman will pray for wisdom and an understanding heart that he may discern good from evil, and be able to dispense benefits with equal justice to all, rather than for self and a chosen few. The new superman will be crowned with power and honor when the day of impartial justice dawns upon the awakened world.

The Man of today is ushering in the Man of tomorrow, and we are now commencing to express some of his powers in controlling health, extending physical life, comprehending truth, and solving problems which have been obstacles to progress until almost the dawn of the twentieth century. This new man stands forth as a product of eternal evolution in the world's great drama of life—a human God that is destined to reveal to mankind the mystic and perfect order of creation's plan.—*Floyd B. Wilson.*

To hold by leaving; to take by letting go; leaving and again leaving, and ever leaving go of the surface of things, so taking the heart of them along with us. This is the law.—*Edward Carpenter.*

There is no place where we cannot pray. There is no place where we cannot love, and, while we love and pray, we share the omnipresence of God.—*The Master Christian.*

The life and substance back of us, ready to be expressed through us, are limitless; but only as we obey the laws implied in the eternal purpose of Divine Life, can we draw upon this Infinite Resource.—*Paul Ellsworth.*

THE TRUE CHARACTER OF GOD—CHRIST, THE ONLY BEGOTTEN OF THE FATHER

Story Covering Lesson One, Part Two, Unity Correspondence School Course. Written by
ALICE RUTH

A CERTAIN farmer, living on a beautiful prairie farm in the West, was visited by a student of practical Christianity. As they viewed the vast fields of growing grain, which the farmer showed with pride, the visitor, in his fervor of admiration said, "God is gloriously manifest here." The farmer's face darkened, for he had long denied belief in God.

"I am the one who cultivated these fields and made them what you see," he confidently declared. "These fields were part of the great American Desert and deemed barren until I plowed, pulverized and planted them. My work and my brains have made what you see. I acknowledge no God. I never saw him, and I'm sure he never did anything for me. It may be good talk for women and children;" he conceded, in an effort to be reasonable; "they used to keep me scared when a child, by telling me of God's vengeance and the judgment day, but I have long outgrown those terrors. Nobody has ever seen God; there is no such thing; that's the way to settle theology, and it is the easiest way out of the whole troublesome matter."

The visitor made no reply, but in the silence of his soul he asked for wisdom to show this man the true God.

It was midnight, and the visitor was awakened by an unusual commotion in the farmer's home. He heard orders given to someone to bring the doctor at once, or Billie would choke with croup.

The visitor arose and found the farmer and his wife

in terrified anxiety, watching the labored breathing of their only child. The mother believed in God, but long suppression had dimmed his presence in her soul. Now the life she cherished as her own was at stake. Turning to the visitor she said, "You believe in God; pray." The father was too shaken to resist, and the visitor who realized the Omnipresence always, said, "It is not God's will that Billie should die. God's infinite spirit of Life and Love now flows peacefully and harmoniously through every atom of Billie's body, cleansing, healing, harmonizing and restoring him to perfect health." To the frightened mother he spoke with assurance, "Fear not, for God is with you."

The father gazed steadfastly upon the child, who, as breath came more and more easily, ceased his struggles, and sank into a peaceful sleep.

A happy family gathered at breakfast next morning, and Billie ate his customary portion like the normal child which he was.

"It was wonderful," said the mother. "I am sure you saved Billie's life."

"Not I," replied the visitor, "the Father abiding in me doeth his works."

"What kind of a God do you believe in, anyway?" asked the mystified father.

"I believe in God, the Father, Creator, First Cause, Being, Principle, Law, Source or Spirit, or perhaps the word Mind would convey to you the character of God most clearly," said the visitor. "There is no personal God. If God were a person he would be limited; but he is omnipotent, omniscient, omnipresent,—in you and in me."

"As Principle, God is the deep underlying cause of all things. He is Life, Love, Intelligence and Substance. Principle does not occupy space, and it is not susceptible to the limitations of time nor matter; furthermore, it may be drawn upon by all people, everywhere, without diminishing it. Like the principle of

mathematics, all the people of the world may be using it to work out their problems, but that does not deplete the principle, for it remains the same; when accurately applied, will work out the correct solution of every problem. As Law, God is without variableness or shadow of turning. Conformity to the Law brings us the blessings we desire, but the Law does not change to conform to our desires. Divine Law is universal, for God is the all-pervading Spirit, the Life, Intelligence and Substance that permeates the whole universe. The Creator must remain in his creation to perpetuate it. He is the Principle manifest in the growing wheat as life, law, intelligence and substance."

"Well, that is a new idea of God," said the farmer. "Do you pray to this Principle?"

"Remember that this Principle is God, all-powerful, everywhere-present and all-knowing. He is not confined to the vegetable and animal kingdoms, for each man has God individualized within himself. We pray, as Jesus Christ did, to the Father within, who is also the universal God, for there is but One Mind, the Omnipresent. In recognizing God as Supreme Intelligence, we open our minds to spiritual understanding and inspiration. Because God is everywhere-present, evil has no presence, and it is not a reality."

"Don't you call sickness evil?" asked the farmer. "It certainly seemed pretty real here last night."

"You are correct in saying it *seemed* real, but you noticed it vanished like a shadow when Omnipresent Love and Wisdom became manifest. The Spirit was there all the time, but it has been denied expression. You must comply with the requirements of Law to get the benefit of its perfect activity."

"Let's go into the living room," said the farmer, rising from the table and leading the way. "I'll take a day off and learn something new. I remember an old man who used to say 'with God all things are possible.' Of course, I regarded him as a harmless old sim-

pleton, but the neighbors said he could bring rain every time he prayed for it. Perhaps the old man was right after all. Do you really believe all things are possible with God?"

"I do, because God is all-powerful. He is the Source from which all power is derived, and nothing else has power. He works intelligently in and through all things."

"How does God dwell in man?"

"God is the One Indivisible and only Mind, dwelling in man as mind dwells in the body. Man has consciousness in the Divine Mind. When man thinks he has a mind separate from God-Mind, he builds up an adverse state of consciousness. Students of nature do not trace all things back to the Causing Mind. They view all things from the intellectual viewpoint, even as you view your wheatfield. There is the Life Principle, or Spirit, in each kernel of wheat, also in the air, earth and water. You have the God-given intelligence to so combine the conditions as to bring forth the crop you desire. Ages ago, God foretold that the desert would blossom as the rose. You are an instrument in the fulfillment of prophecy."

"The study of God," said the farmer, "is surely a deep science. Can man ever hope to comprehend God?"

"My friend," said the visitor, "be hopeful; it is your right to understand God. Since man is the offspring of God, or Divine Mind, he is capable of comprehending the ideas of the One Mind, from which he springs. Divine Ideas are man's inheritance from God. They are the foundation and cause of all manifestation of good. All ideas contained in the One Mind are at the mental command of its offspring. Jesus fed the multitude from the inexhaustible Idea of substance. When you get behind the thing, into the realm where it exists as an Idea, you can draw upon it perpetually without exhausting the Source. From the Life Idea, Je-

sus healed the sick, raised the dead and overcome death. He said we should do all these works, and we can do them by coming into the consciousness of this Divine Mind as the one reality. Then we bring its Ideas into expression. The domain of this One Mind is within man; it is the kingdom of God, of which Jesus spoke.

"We enlarge our consciousness of God by studying him as Life, Love, Intelligence, Substance, Truth. We are not always conscious of our oneness with him because we have used the power, given us to make ideas visible, and created a realm that separates us in consciousness from the Father. We may become awakened to the knowledge of God by turning to him, in the stillness of our own souls, in prayer, meditation and affirmation, for there is a power in the spoken word when it is stimulated by our earnest desire to know God. With the knowledge of Divine Mind comes our transformation. This is the quickening of the Spirit by which we grow in grace and knowledge of the Truth, and in power to speak the words of life and health, even restoring those in whose bodies death is making claims."

The farmer arose and grasped the visitor's hand, saying, "These ideas are so new and so stupendous that I must have time to think my way through. Your explanation transcends all imagination, and yet somehow it sounds reasonable. Anyway, Billie was purple and gasping for breath a few hours ago, and now he is well. I must acknowledge the power was invisible. It is true that the Life Principle is in the wheat too, for without it all the planting, watering and cultivating one could do would never make it grow. And to think that it is God's Life, for he permeates all, and is all the life there is! It is enough to make one reverence the air he breathes. Now that I think of it, I have often felt an indescribable joy and exhileration while taking in deep, long breaths of the balmy, life-giving air, bearing the fragrance of growing plants and blossoms. I called

it nature but it was God—alive with intelligence and love and sweetness. Oh, man! It was God."

"God's life is in you, my friend, in higher degree than in the air or wheat or fragrant flowers. Reverence God within yourself, for you are made in his image and likeness. Man is God's highest expression of himself. If you would learn of God, turn your attention within. Speak the words, 'I now dissolve and deny every doubt and every thought of disbelief in God. The inspiration of the Almighty gives me an understanding heart.' Get very still and meditate upon these words. Repeat them often; you have only to persist, and light and knowledge that will satisfy will come to you from the Invisible."

(*To be continued.*)

GIVING YOUR SUPPORT

The idea of love offerings introduced by the Unity School, is of such a character that it is very commonly misunderstood. The subject of compensation for Correspondence School lessons is one which many students ask about, and one that all need to understand, since, as students, we deal with the Law and seek to know its operations.

An applicant once wrote us that she would give up her intention of taking the course, as she had no way of getting the $25 we asked for it! Her letter showed very plainly that she had not carefully read the "Plan of Coöperation and Compensation" sent to her, so in answering we marked this paragraph: "We set no price on the Correspondence School lessons, neither do we suggest the amount of the offerings which students should make, nor the time for sending them. However, we think it only fair to give a general idea of what we assume when we enroll students. Everything used in carrying on the School is charged to the School as a department, and students' offerings are supposed to pay

the cost. We find that the actual cost to us in time, postage and material is about $25 for the course. This is the minimum; it does not allow for extra time and materials required when lessons have to be returned and regraded, or when for some reason a second lesson must be sent."

This friend was shown that she did not need to be concerned about sending us $25 or $100, but that if she was desirous of supporting our work Spirit would open new channels of prosperity for her, through which she would be able to make such offerings as her love and gratitude would prompt. She saw that she had not looked at the proposition wisely, and began handling it from the standpoint of consciousness and from the desire to be of service in disseminating Truth. She began to give thanks and to praise, to show gratitude and gratefulness. She conceived the idea that if she sent $1.00 with each lesson each month she would not be falling behind on the minimum expense. Her faith, however, was tried to the uttermost, and just at the last minute before the time she expected to mail in her lesson the last dime went into the "lesson bank" (a vase she had blessed for the purpose). After two months her consciousness became richer and the Correspondence School supervisor noticed that her lessons became "richer." The idea which she had laid hold of in order to compensate for her lessons has worked out in her home and in her husband's business. Before finishing the course she expects to at least triple the $25 which she at first thought felt she could not give.

One of our students wrote that she had never given liberally at any church service, and consequently had not given generously to this work. It came to her how a year ago she was paying large sums toward a doctor bill; that now her knowledge of Truth not only kept her well, but also saved her the expense of physicians' fees, so she decided to compensate for her lessons from

the viewpoint of gratefulness for what the Truth had done for her.

You will see that we cannot tell anyone what compensation he should make for the lessons. When a student enters into the true consciousness of compensation and into the true desire to support Christ, the Truth, he will find the way made plain and easy. One student recently sent in a Liberty Loan bond with his lesson. When one person sends in a generous offering he helps us carry another student until he, too, enters into a rich consciousness.

We want all our students to be independent, to actively handle the Law of Prosperity as taught in Lesson III, and to make their individual demonstrations. We know that this work will be supported, because it is handled by the Law of Love.

There can be no monetary value put on the lessons, because Truth is priceless; but we can appreciate in practical terms a compensation for the upkeep of an institution where people are giving their best efforts to help humanity become quickened to spiritual understanding. Unity has never attempted to take up the matter of giving and receiving in a personal way; it is best for the individual to let this come through his own understanding. There are some students who follow the plan of tithing, and are giving it hearty endorsement. The School has never set any time when students should send in their thank offerings, but we are earnestly in favor of our students cultivating the disposition to be regular, systematic and orderly in all that they do.

One never receives something for nothing. We give something in order to obtain something. If a student finds himself unable to send in a gift to the Correspondence School with his first lessons, he can at least give his heartiest expression of love and goodwill for the work. If you continually affirm love for anything, you will find yourself able to do the loving thing. Every gift of money should be wrapped in love. "Divine Love

through me multiplies you," is a favorite affirmation of ours when blessing money.

If you are not satisfied with your contributions for the lessons, take up the matter with us and we will send you some leaflets on giving and receiving, also a good Word for Prosperity.

Some of our students continue to send in thank offerings, even after the course has been completed. Every gift is blessed through the Spirit, and the giver receives his blessing in countless ways.

Do not delay sending in your lessons because you do not have an offering at hand. If you are not demonstrating prosperity it is all the greater reason why you need to learn the Truth and why we want the privilege of helping you on with it.

All our students should learn to give. Give generously to every good cause. Give wisely. Give your love offerings to that which is helpful and constructive. Give lovingly. With all your giving, expect to receive generously because only through receiving can you give, and only through giving can you receive.

Remember that your gifts for the support of the Correspondence School work must be distinctly marked for the Correspondence School Department.

GENERAL POINTS FOR STUDENTS

It is necessary that each question on the application blank be answered fully.

When a student is accepted for enrollment he is asked to review "Lessons in Truth" (Cady), and send in twenty points selected from his reading, before being given Lesson One of the regular Course.

In sending in their work, students generally use paper of the size of that on which the original lesson is given. The average lesson can be written on from three to five sheets, using one side of the paper.

Answers should be from a positive and impersonal standpoint. "Personal doubts" should not be included

in answers, as lessons are generally preserved long after these have changed and passed away.

Tracts are no longer sent out with lessons, as most students procure these when preparing for enrollment.

Each student should so familiarize himself with the work of the different departments that he does not confuse his correspondence. The Correspondence School Department handles nothing but the grading of lessons and matters related thereto.

When sending contributions for the Correspondence School, state definitely that they are for that purpose. Thank offerings for the ministry of Silent Unity, or money in payment of literature should be marked for the department for which each is intended.

We make no rule as to when students should send in lessons. Students have found that it is decidedly to their advantage to keep in close touch with the school. Many students send in a lesson about every three weeks and find they maintain a contact with the work which helps them very much in their own demonstrations.

You can help us very much in maintaining order in our correspondence by observing the points mentioned. Thanks for your loving coöperation.

Letters and lessons from students are sometimes delayed in transit, owing to insufficient postage on envelopes.

If any little word of ours
  Can make one life the brighter,
If any little song of ours
  Can make one heart the lighter;
God help us speak that little word,
  And take our bit of singing,
And drop it in some lonely vale,
  And set the echoes ringing!

—*Author Unknown.*

SUNDAY LESSONS

LESSON 6. SUNDAY, MAY 11, 1919.

SIN AND ITS CONSEQUENCES.—Genesis 3:1-13.

1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that is was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.

9. And Jehovah God called unto the man, and said unto him, Where art thou?

10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13. And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

GOLDEN TEXT—*The wages of sin is death; but the*

free gift of God is eternal life in Christ Jesus our Lord. —Rom. 6:23.

SILENT PRAYER—*Through righteousness I am restored to the blessing of my Divine Sonship.*

The only value which could come from the study of the fall of man would be the discovery of the guide by which we can retrace our steps back into that Edenic state which was ours in the beginning.

It is often said that there is nothing in nature which does not have its correspondence in the make-up of man. Also, for every thing in man's physical make-up, there is a mental, or spiritual, correspondence.

The serpent here represents sense consciousness. Seemingly, very few people recognize the importance of directing the sense nature; but rather from almost every point of view, the world seeks to defend it. No matter from what angle the individual considers it, he has the argument which, to his mind, justifies this indulgence. The Scripture text should be very clear to us upon this point, bringing us to see that these tendencies are the subtlety of sense beguiling us from the Eden of pure pleasure. Scripture places self-control above outer rulership. "Greater is he that ruleth his own spirit than he that taketh a city."

The serpent, as "Satan," is sensation suggesting to soul indulgence in the pleasures that lie beyond the law of balance, as fixed by the creative mind. When sensation rules, the physical forces are drawn upon, leaving man naked, or shorn of these vital elements which feed and clothe the soul. Our bodies fall to pieces because, generation after generation, we are trying to bring forth after the knowledge of Satan (sense) instead of after the wisdom of God.

From the center of our being there spreads into every department of mind and body, the life-giving, everbearing tree of the Spirit of God. Its fruits are intelligence to the mind, substance to the body and life to the entire being.

Eden means pleasure; it is a productive state of consciousness, and in it are all the possibilities of spiritual unfoldment. There is great and satisfying pleasure to the man who lives in conscious relationship with the Divine Elements as they come forth to feed and supply every need of his being.

The caution given by Jehovah God was that *man* should not eat of the fruit of this tree. In spiritual revelation we discern that the mistake which man makes is in appropriating the pure essence of God as a means of expressing sensuous, selfish ideas. A study of our own tendencies will afford us light upon this subject. In dealing with the different activities of everyday life which are pleasing to us, our tendency is often toward indulgence and excess. This develops an unbalanced, emotional nature. Excessive activity in one direction is followed by an equal depression in the opposite direction, because the plan of the Universe is absolute balance. The result is a comparative consciousness, wherein we know both good and evil. The way to receive the full benefit of the Creative Forces of the Universe is to maintain in thought and act the perfect balance characteristic of Universal Principle. When we become conscious of the forces and power within us, instead of being over-zealous for their expression, even according to our high ideas, instead of appropriating them to satisfy our selfish desires, we will allow them to build the substantial qualities of the Divine Ideal in us.

Wisdom does not come through the appropriation of Spiritual forces to build up and increase the ideas of the personal man. Through experience man gains the knowledge of the results of appropriation. Wisdom comes through contemplating the ideas of Divine Mind and allowing them their natural unfoldment and expression in us, according to the standards of Spirit.

The way of life is through allowing the Jehovah God (Spiritual *I Am*) to use those forces of which we have "eaten" unto "ignorance," thinking we were eat-

ing unto wisdom. The Truth is, all the forces of mind and body are for the use of the Spiritual Man, or the Jehovah God. In the day when man shall cease to eat of the fruits of this tree, and shall allow the Spirit in him to appropriate the forces they represent, in that day he shall surely live.

DEFINITIONS OF TERMS USED

Emotion—Undisciplined or uncontrolled forces. Subnormal or supernormal activity of mental or physical forces. Excitement of the feelings.

Creative Principle—God as the cause and moving force in all creation.

Divine Order—The order by which God brings himself into expression in his creation.

Universal—The all.

Divine Ideal—The Christ Man. The Divine Idea of man.

Jehovah—From a Hebrew word meaning *I Am*. God identified as the true soul of man, or creation.

QUESTIONS

1. Is there a value in studying this lesson as an allegory? Why?
2. What, in individual consciousness, does the serpent represent?
3. Does self-control bear any relation to man's Spiritual development? Why?
4. What is the result of emotional "indulgence" in the expression of man's forces?
5. How may man again realize his Edenic state?
6. Are the forces of the Spirit for the use of the personal man, or are the forces of the personal man for the use of the Spirit?
7. How did man fall, and how may he rise?

LESSON 7, SUNDAY, MAY 18, 1919.

THE GRACE OF GOD.—Eph. 2:4-10; Titus 2: 11-14.

4. But God, being rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved),

6. And raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus:

7. That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus:

8. For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God;

9. Not of works, that no man should glory.

10. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

11. For the grace of God hath appeared, bringing salvation to all men,

12. Instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;

13. Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ;

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

GOLDEN TEXT—We shall be saved through the grace of the Lord Jesus.

SILENT PRAYER—*I am no longer a bond servant unto the law, but of righteousness unto God and a recipient of his grace.*

Often, in the application of Spiritual Ideals, we labor in various ways in our attempts to reach God and avail ourselves of the blessings he gives to man. Some indulge in long or loud prayer, some labor long with affirmations and statements of Truth, that they may realize the benefits of his presence.

This lesson is a revelation of the far-reaching influence of God. In our efforts to find God we fail to be full recipients of his blessings, because we spend more time, thought and energy in this way than we do in making ourselves open to the gifts which the Father is continually pouring out upon us.

The return of the prodigal son is illustrative of this

point. When he was yet afar off, his father came to greet him. When he sought a position as only a servant, the father restored him to his place as a son in the household.

God, as the great Creative Principle of the Universe, will always meet man more than half way. By becoming receptive to the "grace of God," we receive the measure of God's provision, which exceeds any of our imaginings.

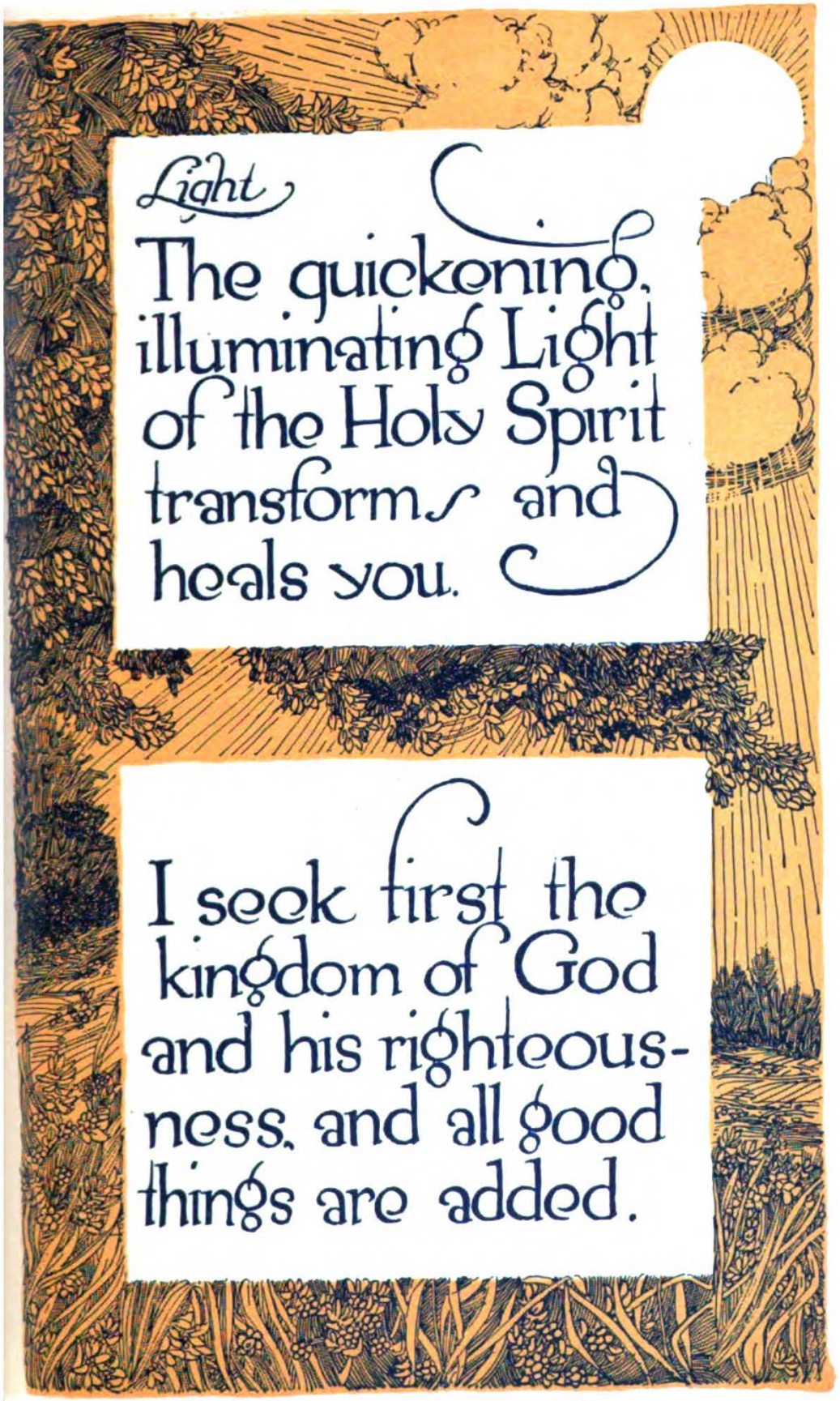
We are not to make "graven images" unto our God, for every established idea will some time have to give way in order that we may receive the Holy (whole) Spirit of God. The whole is greater than any formed part thereof. Our work seems more particularly to be that of placing ourselves in conscious oneness with the Father, trusting to the grace of God to reveal and measure out to us that which is in accordance with his idea for us.

Pray and affirm, but let prayer and affirmation be to interest our minds in, and acquaint ourselves with the Divine nature, that we may more readily receive the blessings of restored Sonship.

The grace of God is greater than the laws of man. We may make certain laws and restrictions for ourselves and "his servant ye are whom ye obey." If servants of the law, obedience is unto death; if servants of righteousness, obedience is unto life. To become recipients of that which the Father would bestow, the element of grace should be taken into consideration, that even beyond what we ask, seek, earn, or deserve under the law, God is more than willing to give.

Therefore we do not hold ourselves as bond servants of the law, but as recipients of the grace of God, sons of the Most High.

Faith is the leading element in our development. In this instance it is a great step in advance, for here we place our faith in that which is even beyond our own formed ideas and open ourselves to an entirely new


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I seek first the kingdom of God and his righteousness, and all good things are added.

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concept of all things, entering into the new life according to the Christ Jesus standard.

This step in spiritual development does away with all tendency to desire personal credit; it brings us the realization that we of ourselves have done nothing, and that all accomplishment in our ongoing is but the working out of the Divine Will. We do not glory in our faith, for even faith is the gift of God, and we recognize that both the "power and the glory" belong alone to God.

We are a "redeemed and purified" people, zealous of good works, seeking only to be more perfect expressions of the Father in whatsoever things we do.

The grace of God extends to all the people, and not alone to one sect or creed. As we have considered all men equal before the law so are all men equal in grace or favor with God.

DEFINITIONS OF TERMS USED

Creative Principle—God as the moving element in and through all creation.

Affirmation—A statement of Truth.

Grace—Good will, favor, disposition to show mercy.

Development—Increase in conception and expression of those qualities which belong to Divine Mind.

QUESTIONS

1. What two fundamental ideas should be taken into consideration in establishing conscious unity between man and God?
2. How is this exemplified in the parable of the prodigal son?
3. Should we have fixed ideas of health and prosperity? If so, why? If not, why not?
4. What is the most beneficial attitude in prayer or affirmation?
5. In what relation do "the law" and the grace of God stand? To whom is the grace of God extended?
6. What part does faith play in working out this ideal?

LESSON 8, SUNDAY, MAY 25, 1919.

REPENTANCE.—Jonah 3:1-10.

1. And the word of Jehovah came unto Jonah the second time, saying,

2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3. So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey.

4. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5. And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes.

7. And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water;

8. But let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands.

9. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?

10. And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

GOLDEN TEXT—*Repent ye, and believe in the gospel.*—Mark 1:15.

SILENT PRAYER—*The mercy and lovingkindness of God dissolve every thought of condemnation.*

Jonah represents one who prophesies evil to the evil doer, and condemns him without mercy or saving grace. Such unforgiving thoughts react upon the thinker and cause him to have hard experiences.

The people of Nineveh sinned because they were ignorant. When the prophet told them of the destruc-

tion that would follow their transgressions, they repented, and God forgave them. But Jonah the prophet was wroth because his evil prophecies were not fulfilled. Prophets have a reputation to sustain, and when they have foretold evil they think evil should come to pass.

Prophets who look into the future and see evil conditions are not popular. "Sufficient unto the day is the evil thereof." The evils of the present are sufficient without conjuring up prospective ones.

Whoever expects failure, bad luck, or ill of any kind, in body or affairs, is a Jonah. Some people are so mentally charged with thoughts of this character that they cast gloom and a feeling of failure all about them. Theatrical companies often detect a Jonah among their number and throw him overboard for the safety of the troupe. For this they are called superstitious, but the act is not due to superstition; they live in a highly charged mental atmosphere, which is very sensitive to adverse thoughts, and they feel more acutely than people in the more material states of mind.

There is a reaction to every prophecy of evil, because the fundamental law of Being is good, and the outcome of every thought and act under its law is a higher and higher perception of that good. Therefore whoever prophesies evil, or does evil, must have hurled back upon him the force of his effort to defeat the supreme law of Good. When Jonah felt this reaction coming upon him he tried to run away from it; but it so affected his field of thought that the equilibrium of nature was disturbed, and storms ensued. Some people are so dense that they do not feel the reactions of evil; but Jonah represents one who is spiritually quickened and alive in both the conscious and the subconscious.

Jonah thought the people of Nineveh ought to be punished for their sins. One who believes evil is punishment for infringement of Divine Law will have hard conditions to meet in mind and body. When the conscious mind casts out the evil thought it falls into the sub-

conscious, the ocean or waters of life, where it is swallowed up by a great fish, or idea of increase. Here Jonah was in hell with remorse and anguish. But this realm also refuses to entertain him, and he is thrown upon the dry land, or surface of the body.

The Lord does not desert those who have once given themselves to him, so Jonah, in all his wanderings, is watched over by the Infinite Good. The true prophet must see as God sees—that only the good is true. Evil and all its effects pass away when men repent, and the compassion and love of God should always be proclaimed to the sinner. If he is suffering he will ask forgiveness for the sake of peace, and if he is soul-sick he will gladly receive the Divine compassion.

Should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?—Jonah 4:11.

If ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.—Matt. 12:7.

DEFINITIONS OF TERMS USED

Mental Atmosphere—Surrounding or prevailing mental influence.

Dense—Impenetrable, unresponsive.

Quickened—Revived or made active. Made alive.

Subconscious—The memory mind. Mental operation not present in consciousness.

Lord—The activity of the spiritual *I Am* as the ruling consciousness.

Divine Law—The logical process by which Divine Principle or God manifests.

QUESTIONS

1. What is the result of prophesying evil?
2. Where is man's escape from the result of his evil doing?
3. What is the result of evil doing? Does it differ from the results of a belief in evil?

4. What is the ultimate result of entertaining evil in consciousness?
5. What is the evidence of true prophesy?
6. What should Spiritual Man teach the sinner?
7. What is the attitude of God toward the sinner?

LESSON 9, SUNDAY, JUNE 1, 1919.

FAITH: WHAT IT IS AND WHAT IT DOES.

—Hebrews 11:1-10; 12:1-2.

1. Now faith is assurance of things hoped for, a conviction of things not seen.
2. For therein the elders had witness borne to them.
3. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.
4. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.
5. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God:
6. And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.
7. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith.
8. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.
9. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise:
10. For he looked for the city which hath the foundations, whose builder and maker is God.
1. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,
2. Looking unto Jesus the author and perfecter of our

faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

GOLDEN TEXT—"*Believe in God, believe also in me.*"

SILENT PRAYER—"Lord, Increase our faith."

The mind is a strange and wonderful thing. The more we investigate it the more we are fascinated with its mysteries. The wonders of Alladin's Lamp are child's play compared with the producing ability of the mind. Who can listen to the classical notes of a finished tenor issuing accurately from the simple mechanical contrivance called a phonograph, and not be astonished at the faith and audacity of the mind that conceived it? In the early days of the phonograph, one was exhibited before the most noted body of scientists in France, and several of the members protested that it was not what it claimed to be, a mere mechanical device, but that by some trick of ventriloquism the voices were reflected into it. And they could not be convinced, although its simple construction was fully explained to them. The most of us confess to like incredulity—the mechanical explanation does not seem to cover the evidence of intelligence.

What quality of mind in the inventor gave him the boldness of conception of such a possibility? Was it anything less than faith in the very substance of sounds? The mathematical achievements of astronomy have caused us to marvel, and when Leverrier computed the location of the planet Neptune before its discovery, it was said that the mind of man had reached the climax of scientific prophecy. Yet more daring things are being achieved without even the algebraic X as an invisible mathematical surety.

What quality in the mind causes men to persist in doing that which to the sense perception seems impossible? A short name for it is faith. Faith is the assurance of hope. Columbus began with hope; this grad-

ually strengthened in his mind until it became substance, —the ultimate of every idea one firmly believes in and assiduously cultivates.

Faith, then, is not confined to religion, but has to do with every department of life. Faith is one of the fundamental ideas in Divine Mind and is made active in man's consciousness in whatsoever place he may elect to put it. It works in small things as well as great—take your choice. If you want to remove mountains you must have the faith of God. A very small quantity of that kind of faith will do it, according to the teaching of Jesus.

"Lord, Increase our faith." Faith grows in the mind—rather it expands. This expansion is most rapid when associated with other mental qualities, such as judgment and love. Peter represented faith, in the mind of Jesus, and he was associated with John (love) and James (judgment). All things are possible to those who believe in the One Supreme Mind working through them in love and righteousness.

DEFINITIONS OF TERMS USED

Sense Perception—Perception is to mentally comprehend. Sense perception is what the mind comprehends solely through the testimony of the senses.

Divine Mind—The God Mind. Ever-present, All-knowing Mind.

Supreme Mind—The God Mind. The Universal Mind.

Righteousness—Right use. Use in accordance with Divine Will.

QUESTIONS

1. What relationship does faith bear to man's advancement? Why?
2. Is faith confined to man's religious nature?
3. To what extent is it applicable?
4. How is faith developed in consciousness?
5. Is faith most effective when working alone?

6. What is needed to sustain it?
7. What is faith?

LESSON 10, SUNDAY, JUNE 8, 1919.

OBEDIENCE.—Matt. 7:16-29.

16. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Therefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

26. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28. And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching:

29. For he taught them as one having authority, and not as their scribes.

GOLDEN TEXT—*Ye are my friends, if ye do the things which I command you.*—John 15:14.

SILENT PRAYER—*In willing obedience to the Spirit within, I have authority over all my earth.*

The verse preceding today's lesson is a good intro-

duction to the lesson itself. "Beware of false prophets." A prophet is one who foretells coming events. Students of metaphysics know that in reality every idea is the prophecy of its own fulfillment. False prophets are those thoughts that have a false foundation.

These false ideas also have their representatives in individuals. One who gives his mentality over to false ideas and foretells the coming to pass of their false standards, is a false prophet. The religious false prophet is the outer representative of deceptive religious thoughts. These thoughts seem innocent and harmless, like sheep, but are, in reality, selfish and dangerous. Unless an idea has a foundation in Truth it is a false prophet, and the individual who foretells the working out of ideas not in Divine Mind is a prophet of the false.

Every idea that brings forth in accordance with the Good is to be fostered in consciousness until it comes to its fruition or fulfillment, but ideas that bring forth fruits out of harmony with the Good are to be burned or purified until they conform to its Divine Standard.

It is not necessary to wait for the fulfillment of an idea to tell the character of its fruit. We are given Spiritual discernment and can feel whether we are in the presence of good or adverse ideas.

Adverse ideas are not to be entertained. As soon as they present themselves we must substitute that Divine Ideal which spiritual discernment reveals. Prophecies shall fail; the Word of God shall not pass away but shall fulfill itself in righteousness in all the earth.

By entertaining only such ideas as move in harmony with Divine Mind, we establish ourselves upon a true and permanent foundation. We also place ourselves within the kingdom of heaven, that it may become established in the earth; being no longer prophets of evil, but harbingers of the Good.

In order to really work in righteousness one must have the quickening of the Spirit. It is possible upon an intellectual plane to do many things, and when so

doing it is quite easy to say, "Lord, Lord," "See what I have done; I am spiritual," but spirituality consists in more than physical or mental demonstrations. To be spiritual one must receive from the Spirit. No man knows God save him to whom God has revealed himself, and until we have this revelation one's works are more or less vain.

We may do the "works of the Lord" by making our wills obedient to the will of the Spirit, following the guidance and words of the Lord within. In this way we establish a substantial, faith-giving state of consciousness, and our house is built upon a rock.

Words spoken from our own conception need to be backed up by all sorts of external authorities. When we speak weak ideas we seek to re-enforce them with "the law," what this one says, what that one does, etc. He who speaks what the Spirit within reveals to him, speaks with authority and his words, having real substance, need no backing.

DEFINITIONS OF TERMS USED

Metaphysics—Science of mind; that which transcends the physical.

Truth—The Absolute. That which accords with God as Divine Principle.

Divine Mind—The God Mind, Ever-present, All-knowing Mind.

Good—The Absolute, the incomparable. That which is godly in its character.

Spiritual Discernment—Intuitive knowing of that which is true of God, or Spirit. The faculty by which we inwardly know that which is Spiritual.

Righteousness—Right use. Use in accordance with Divine Will.

Consciousness—The knowledge or realization of any idea, object or condition.

QUESTIONS

1. What are false prophets?

2. How shall we know them? How shall we know true prophets?

3. Where is the kingdom of heaven, and how shall we attain it?

4. What is the difference between intellectual demonstrations and performing Christ-miracles?

5. Is one's ability to demonstrate proof of his spirituality?

6. How shall we do the works of the Lord?

7. What is the secret of "speaking with authority?" Explain.

THE DAY IS AT HAND

The day of understanding is always at hand. It only waits upon our recognition. Not in some far distant future, but *now* is the day to cast off the shackles of delusion and enter into the consciousness of Truth. The armor of light is the wisdom and knowledge centered within the Self. Because God is Light, the only darkness there is, must be in our own thought.

Without spiritual discernment, we as yet have our eyes closed to the Light of the Presence everywhere. We must put off the darkness of material belief before we can put on the armor of light.

The belief that I am born of earthly parents and subject to material conditions, is destroyed by knowing that I am Spirit, born of God, immaculate in substance, heir of my Father, God.—*Daily Studies In Divine Science.*

Truth is a precious jewel, and just as the gems of earth are not to be found upon the surface, but must be earnestly desired and patiently sought beneath the ground, so must one desire and seek the jewel of Truth. It is never revealed to the idle or careless, but is promised to those who *seek*. Thus we find this wondrous Truth carefully veiled in the parables of Jesus. Woven in and through them is the great fact of self-expression, the perfection of the individual, self-revelation.—*The Comforter.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help. if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over." All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

May 20 to June 20, 1919
Held daily at 9 p. m.

The quickening, illuminating Light of the Holy Spirit transforms and heals me.

PROSPERITY THOUGHT

May 20 to June 20, 1919
Held daily at 12 m.

I seek first the kingdom of God and his righteousness, and all good things are added.

APPLYING THE CHRIST PRINCIPLE NOW AND HERE

A student seeks enrollment in the Correspondence School that he may acquire such an understanding of spiritual laws that their action may be practically demonstrated. A Correspondence School number of Unity, therefore, would not be complete without giving some evidences of the working of the Law for our students. On the whole, the School is well represented in the testimonials below set forth, but we have also included others of interest. All students may rejoice that their fellow workers have received the benefits to which they attest.

HEALTH

Oklahoma City, Okla.—For five years I had a fibrous growth on my left temple. The doctors told me the knife was the only hope of relief, and while the growth gave me no pain, it was a disfiguration. Three weeks ago I wrote asking for prayers and the condition is now entirely gone. Thanks to God and you, through whom I received the blessing.—*J. J.*

Plainfield, N. J.—For thirty-three years, I had a disease of the skin; from time to time during this period I had consulted many prominent physicians, always getting the same diagnosis—that the disease was known as "psoriasis" and that it was incurable. After beginning the study of this lesson (Lesson IX—Imagination), I decided to bring to bear upon it the law of Divine Imagery. The improvement is gradual but unmistakable; my body is almost entirely free from this appearance now, for the picture is dissolved and I am holding the divine image of perfection.—*A. B. C.*

Jamaica, N. Y.—I wired you in the morning for prayers for Mr. H.'s health. He was very ill, and had symptoms of influenza. He received immediate help, and in three days he was again at his business. We thank you for your kind prayers.—*J. L. C.*

Aransas Pass, Texas—The pain from which I suffered in my left limb, is gone. It went as soon as "I let it." I continually thank God and Unity for the healing. I have read and re-read "Lessons in Truth," and each time I find wonderful new truths and great help.—*S. E. S.*

Lindsay, Cal.—I spilled hot fat on my hand. I closed my eyes and declared the Truth. I scarcely felt a twinge of pain. The hand never even turned red. Another time I was washing, and had a great amount of work to do that morning. All at once the boiler sprang a leak. I called on the All-Powerful One, and the leak was stopped as suddenly as it started.—*Mrs. M. A. B.*

Oakland, Cal.—I wrote to you for a friend of mine who was about to be sent to the hospital for the insane for treatment. Thank God, I can say that she is well now and able to be at home.—*Mrs. L. H.*

Compton, Cal.—Late in September a bunch about the size of a half an egg appeared on the inside of one leg of my little son. He could scarcely walk. My father, a practicing physician, was out to see us, and on examining the child said he had the worst rupture a child could have. He offered to take him back to town for an operation. I silently asked God to direct all events for the child's best good. Nothing more was said of the proposed visit to the city. That evening I hurried into Los Angeles to the Good Words Club, with the one motive of telegraphing you. I told Miss L. and asked her to help relieve the child. Then I started down the street for the purpose of sending you a night letter. I was surprised to find myself on the car well toward home, having completely forgotten the telegram. I felt everything was all right, and a few days later the child was running at play and not limping. It is now six weeks since he was entirely healed. He said: "I am so glad you know Miss L. She is a Truth-teller, isn't she?"

Last June after you spoke the Word for Mr. S. he became well established in his work and is now in line for something better. I am more than grateful for all the good I receive through your prayers.—*Mrs. A. H. S.*

West Branch, Mich.—Last year, a certain lady sneered at divine healing, so you can imagine my surprise when called to the telephone to treat her baby, whom the doctors seemed to do no good. I immediately made a statement of Truth for it, and went on with my typing. When my children came home from school, we three gave a treatment. The baby slept all night, only waking to ask for a drink (which it kept down; it could not do this before), and it is now a healed child. We went to see it Sunday, and found it fretful; we gave a treatment, which quieted and gave it sleep. The mother expressed her surprise and the father reported today that all was well. I am so glad God works

thus through me. I do stronger work in the realization that God does not will any sickness. This last lesson is especially helpful.—*M. H. I.*

San Francisco, Cal.—I wired you to pray for my sister, who was very ill with influenza. The next day she was much better, and now she is entirely well. She was made well and whole by the power of God. I am grateful for your prayers. Inclosed is a love offering.—*Mrs. L. B.*

Laredo, Texas—I had a severe cold which steadily increased. One day it grew much worse, and when I left the office I was almost delirious. When I reached my room I was breathing in short gasps and was suffering with such severe pains in my lungs that I could not lie down. My landlady wished to send for a doctor, but I sent a telegram to you instead. As soon as I felt relieved I read several chapters in "Christian Healing." By midnight I was entirely free from pain, was breathing easily and naturally. I slept well and awoke refreshed, feeling better than I had in weeks. I went to work and have been there regularly ever since, with no return of the condition.—*Mrs. E. C. H.*

Richmond, Cal.—My son has entirely recovered. He was ill one night, and I held the thought that God was his health. The next morning the fever was still high. To allay the fears of my mother and my husband, I called a physician. He pronounced it influenza, and said the child would be worse the next day and very ill for at least ten days. I declared that to be an error thought, and as soon as he left I wired Unity. The fever disappeared an hour later and never returned. The next day he was playing and has been well ever since. I thank you for your prayers and I praise God for his blessings.—*G. B. N.*

Canton, Maine—H. T., for whom I asked your prayers, is well enough to go to work in a mill. At the time I wrote you he had cancer of the stomach. The doctors say the growth is entirely gone. I praise God for his blessings.—*Mrs. M. P. R.*

Pueblo, Colo.—I live in an apartment house, and on all sides my neighbors had influenza. I began to ache, and had every symptom of the disorder. Then I began to pray for myself; I filled my rooms with Divine Love, so that there was no room for error. I sat in the Silence and got the realization of the nothingness of influenza. God bless you for your teachings.—*Mrs. C. E. C.*

Chester, Pa.—I thank you for your prayers. Although we were daily with dozens who had influenza, not one of us was stricken.—*E. S.*

PROTECTION

Somewhere in France—My aunt inclosed in a letter to me, several of the statements you issued in reference to the war. They are very good. I thank you for what you have done for me. In times of battle when I was in danger of the most vital sort, and while in the sections of the rear where there was so much disease, there was never the least feeling of fear in my mind. I think that the greatest contribution received from Unity both before and during the war, was a rock bottom plank of simple courage —not gallant bravery—but a certain trust that things simply had to come out right side up. I have never felt otherwise; the war has simply intensified this feeling, which has been formed by your explanations of the relation of life to Law. —*J. T. C. L.*

353d Inf., A. E. F.—Your word and your thought reached me and have carried me through. I am coming soon to tell you personally of my marvelous experiences, and to thank you. The war is finished. I lived through the stress of over ninety days of severest shell fire. One high explosive shell burst through into my dugout, killing one and wounding two of the boys, leaving me uninjured. Shells and bullets have showered all about me, but the realization that Spirit cannot harm Spirit, which is firmly installed in my consciousness, has carried me through. You have no idea what a profound feeling of gratitude and love I feel for all of you. God bless you.—*Pvt. V. M. H.*

Fredericksburg, Va.—Early in the fall we had 176 cases of influenza in our school of 200 students. I had to nurse until regular nurses could be found. I was in and out of rooms from 8 a. m. until 11 p. m. As I went about I held this thought: "The Word of God is now here, casting out sin and healing the sick. You are free and whole through Jesus Christ." After the nurses were installed I went to the kitchen to direct the sending of trays. Every student recovered, and I did not take influenza. Some people cannot understand, but I know that God, the Source of all good, delivered me. I am inclosing an offering. May God bless you!—*G. H.*

353d Inf., A. E. F.—I have just received your letter, which brought much joy with it. I also received the Weekly Unity and Unity Magazine. A copy of Weekly Unity went over the top with me on the twelfth day of September last, on what was known as the St. Mihiel drive, and I give it credit for my safety. I thank you from the

bottom of my heart for your prayers. May the Lord guide you in your wonderful work.—*W. L.*

Napa, Cal.—I want to tell you about our enlisted men for whom I asked your prayers for protection. K. O. M., who went to France in February, 1917, was at the front all the time. He went "over the top" and was still at the front when the last gun was fired. He met with no accidents, wounds or illness. L. O. M. was wonderfully protected during the influenza epidemic. He was one of the few members of his company who did not have it. He met with no accident or injury, at any time. G. S. was also protected during the epidemic, and has been wonderfully kept in other respects. He was on board the U. S. S. Rene Mercedes, during the German U-Submarine menace on the Atlantic Coast, all that time doing special patrol duty in the most menaced locality. Then he was on the Annapolis Coast Division during the epidemic, but remained perfectly well through it all. I thank you for your prayers in behalf of these dear boys.—*E. M. D.*

Surrey, England—God is daily blessing you for the wonderful work you are doing for all people on earth. The war is over, and our family is alive to glorify God. God bless you for all that your prayers have done for us. I feel one with our Father, and know that my own will come to me.—*Mrs. A. S.*

Auburndale, Mass.—When the American Expeditionary Forces were having such terrible fighting, I wrote to Silent Unity for prayers for the company in which were my son and his friends. I held the assurance that they were surrounded by God and that no harm would come to them. The division of which this company is a part lost fifty per cent in killed and wounded, as they were in practically every battle on the four fronts and in extreme danger much of the last year. The day after the armistice was signed we received a message that every man in the company was safe. I rejoice mightily.—*N. D.*

PROSPERITY

Evanston, Ill.—Soon after writing you for prayers for increased prosperity I secured an excellent position, amidst most harmonious surroundings and with just the hours I desired. I was also able to sell a piece of property for a good price. If I should tell of all the blessings I have received since asking your prayers, I am sure some would say it sounded too good to be true. Please accept the in-

closed love offering as a token of appreciation of the good your prayers have done for me.—*Mrs. A. B. W.*

Miamisburg, Ohio—Several weeks ago I wrote you for prayers for my sister. You may discontinue now. She has rented a house and has received the money she loaned. We are very thankful.—*C. E. P.*

Averill Park, N. Y.—I asked your prayers to help my niece in business college. She never seemed able to learn in school, and she has always been afraid. They were demonstrating a typewriter in the college, and the teacher called her out of a class of two hundred. She was to take forty words a minute, but she took forty-nine. She says she had not the least fear when she was called to the stage. Last week my brother gave her fifty dollars. I thank God and Unity for all good things.—*Miss M. P.*

Bastow, Fla.—Your prayers in behalf of my son were effectual. At the time he was not settled, but in his last letter he said he had work, and that he had decided just what to do. The affairs of my home have changed from confusion to peace and harmony. I am now rejoicing and praising God for what seemed to be an impossibility. Please accept my thanks, for these blessings came to me through your prayers and literature.—*E. H.*

FREEDOM

Housatonic, Mass.—My husband does not drink any more and he says he does not have any desire for it. I am very grateful to God and you for this blessing, and for the happiness in our home.—*Mrs. J. S.*

Columbus, Ohio—My son is healed of the drink habit. He says he no longer has a desire for liquor. Please accept the inclosed thank-offering.—*M. H. B.*

Camp Shelby, Miss.—I wrote to ask you to join me in prayers to overcome the cigarette habit, and I am glad to say that the taste I thought I had for smoking is entirely wiped out of my mind. I give thanks to you and to the Father that no plague of mortal sense can in any wise hinder the working of God.—*C. E. G.*

HELPED BY UNITY LITERATURE

Norwich, Conn.—The past four years have marked a steady advancement in my life, and I never want to let go of the Christ work. Your directing lessons have been a wonderful inspiration. I shall go all over them again, for they are most helpful.—*M. S.*

Detroit, Mich.—Since taking up the Correspondence Course I have learned many valuable lessons in supply. Although I have had some strenuous testing times, God has ever proved my omnipresent Good. In ways that never crossed my mind, he has come to my rescue, just in time. May God richly bless you in all your work of love.—*M. A. F.*

Washington, D. C.—I am sending in Lesson Ten. I am enjoying these lessons, and I am greatly benefited by my study of them. Studying and writing is my diversion after the day's work.—*S. A. H.*

Springfield, Mass.—Mrs. A. has just made known to me that she had written a letter in your contest, and with beaming eyes, shows the results. But there is a greater result than winning in a contest; she is making the home better, and that is a prize that cannot be measured by a monetary rule. I, therefore, take great pleasure in handing you herewith my check for ten dollars, the amount you gave her, to use as you choose; or, if you prefer, you may let it lengthen the time of her subscription to your valuable magazine.—*C. A. A.*

Lincoln, Neb.—In one of the Unity Magazines I read an article on tithing. I made up my mind that I was going to put aside one tenth of my earnings each week. I have been doing this since the last of September, and it has been a wonderful blessing to me. My tithing purse is never empty, and I have given more this last year than in many other years put together. I have also had a raise in salary and I am working on a commission besides.—*M. C. J.*

Columbus, Ohio.—I am sending you Lesson Four, upon which I have spent much thought and prayerful meditation. It has brought me a strong realization of what the Christ-body is, and also a knowledge of the work of restitution which must be done in me in order that the perfect Christ-body may be brought forth.—*Mrs. L. M. G.*

Worcester, Mass.—I am inclosing an offering as first payment on my course. I have enjoyed the study and rereading of "Lessons in Truth," and I know I have gained much from it. I think "Lessons in Truth" is one of the finest and most helpful books I have yet read on this subject. —*A. S. H.*

Detroit, Mich.—Some months ago I was much impressed by reading an article in Unity Magazine. I had always felt that if one had an income it was the right thing

to tithe, but to tithe one's earnings was not to be thought of. After reading the article mentioned I had a keen sense of having been wrong in my conclusions. A conscientious, orderly manner of giving is wisdom, and the loving thing to do, for through it one is brought into a closer relationship with the All-Providing Father. With these convictions more strongly impressed than I can tell in words, I have conscientiously laid a tenth of all my earnings aside since then. I sent you a sum sometime ago, and the Spirit seems again to direct my sending this accumulation to you, for I can think of no more worthy dispensers of the Father's treasures. A rich return has come to me in an increase of faith, a more quiet and confident trust, the money value of which there is no measure. I have a joyous welling up from within, impressing me that this is the beginning of a larger field of expression than I have ever known before, but for which my heart has earnestly yearned.—*Miss E. L.*

Washington, D. C.—I have received "Christian Healing," which you awarded me as a prize in your recent letter contest. Accept my thanks for this wonderful book. As a statement of basic principle, "Christian Healing" is without a superior. It should be in every home, for no intelligent person can read it without being inspired to higher ideals of life. In plain English it shows us the connecting link between man and his Divine Father, and how healing disease without drugs is accomplished. The New Testament is largely a record of healings by Divine Science, and how one can profess to believe in Jesus Christ at all and not believe in the Scriptural method of healing diseases is now a mystery to me.—*R. B. McC.*

Sioux City, Iowa—Thirteen years ago this winter we were living on a ranch in South Dakota, for the benefit of my husband's health. Out of the trees and the fields, out of the silence of that great open expanse,—or was it out of the recesses of my own heart?—came the message, "Seek ye first his kingdom, . . . and all . . . things shall be added." Not long after a copy of Unity Magazine was sent me, and Unity has been helping me in my seeking ever since. I cannot begin to express all it means as Weekly Unity comes to me each week. That has been my particular comfort, because of its concise daily helps. Being the homemaker for my husband and children makes my days very full, but Weekly Unity brings me much in small space. Especially do I care for the "Ten O'clock Silence" and the expressions for "Realization" thereunder. It makes the whole day rich and warm.—*Mrs. R. W. O.*



PUBLISHERS' DEPARTMENT

UNITY is published on the 1st of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States	$1.00
Unity Magazine one year, in Kansas City, Mo.	1.25
Unity Magazine one year, in Canada	1.12
Unity Magazine one year, all foreign countries	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

MOVEMENT OF TEACHERS AND LECTURERS SENT OUT FROM UNITY SCHOOL

Miss Kate M. Nevill, now completing a lecture tour through Oklahoma and Texas, will return to Kansas City within a few weeks. The centers where she has spoken report that she placed them upon a much more substantial spiritual foundation.

Miss Ida M. Mingle will go to Chicago, Illinois, for a two months' engagement, beginning May 11. She will deliver a course of lectures and conduct class work under the auspices of the Unity Society, of Chicago. Special announcements including Miss Mingle's subjects, time and place of meeting, will be mailed to all Unity subscribers in and around Chicago.

DENVER and COLORADO SPRINGS, COLO.—Olive and George Huston, from Unity Headquarters, Kansas City, Mo., will spend the month of August in Denver and Colorado Springs. They will be glad to make a limited number of engagements during this time to meet with classes for lectures, or with individuals for private interviews. Those interested should write at once, direct to either Olive or George Huston, 917 Tracy Ave., Kansas City, Mo., in care of Unity School of Christianity.

SUMMER SCHOOL AT UNITY HEADQUARTERS, KANSAS CITY, MO.

Plans are now being made for a short term Unity Summer School in Kansas City. Beginning Sunday, July 20, there will be a two weeks' intensive course of lessons in the Science of Being and Practical Christianity. Further announcements will be made in this department next month. Plan now to spend two weeks of your vacation at Unity and receive great benefit from the consecrated work of this School of Truth.

DENVER, COLO.—We have just received a notice from Charles Edgar Prather stating that he has returned from service in the army with the Y. M. C. A., and is again taking up his work in Denver. The publication of his magazine "Power" was resumed, beginning with the April issue. Mr. Prather's church, heretofore known as the Second Divine Science Church, has adopted a new name, "The Church of the Indwelling Christ." We rejoice with Mr. Prather in his splendid service in the army, and know he comes back to his ministry in Denver with new zeal and increased realization.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those whom we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. Beatrice O'Connor, 17 Cornwall Ave., Church End, Finchley N-3, London, England.

Mary A. Somerlatte, Glenolden P. O., Pa.

Mr. and Mrs. G. B. Ellermier, 577 5th St., Richmond, Cal.

Mrs. Jane Arnold Douglas, 1601 S. 8th St., Springfield, Ill.

Mrs. C. J. Kleet, 1635 Schoeman St., Hatfield, Pretoria, Trans. S. Africa.

John J. Hoffman, R. R. 1, Box 27, Fillmore, Cal.

Kate Winters, 85 Laurel St., Santa Cruz, Cal.

Mary E. Brown, Box 186, Bisbee, Ariz., Phone Green 540.

Miss A. K. Fitzgerald, 731 Pearl St., Camden, N. J.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the 1st of June to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St., California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4231 West 32d Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Jacksonville—Mrs. Elizabeth Miller, 39 West Forsythe St.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Margaret Wood Center, Room 56, 213 Woodward Ave., The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.

Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 221 Arcade Bldg.
Cleveland—Unity Center, 10406 Euclid Ave.
Dayton—Metaphysical Library, 503 Mutual Home Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

Our students will appreciate knowing that the American Revised Version of the Bible has been used throughout the Unity publications since the first of this year. Bible quotations and references in previous editions of Unity books and pamphlets and periodicals have been taken from the Revised Version (English) and the Authorized Version.

These pamphlets are now ready for distribution: "The Silence," 2 cents; "Tithing As a Means of Demonstrating Prosperity," 5 cents; "Weighed In The Balance," 2 cents; "The Apocrypha," 2 cents. In quantities, the 2 cent pamphlets are 20 cents a dozen; 5 cent pamphlets 50 cents a dozen. Special prices will be quoted for pamphlets in hundred lots.

TEXTBOOKS RECOMMENDED BY UNITY CORRESPONDENCE SCHOOL

The two principal textbooks used in connection with the Unity Correspondence School are "Lessons in Truth" and "Christian Healing." The first is essentially a primary course, yet a host of advanced students find the book worthy of re-study. For thirty years this book has been read and re-read with increased appreciation and value by every class of religious and thinking people. "Christian Healing" is a textbook on applied metaphysics and Christian healing. A brief review of these books follows:

"LESSONS IN TRUTH," by H. EMILIE CADY. —*A Standard Textbook on the Science Underlying Christianity.* The student of Truth will find in these lessons a clear, inspiring course of instruction. Twelve valuable lessons in the fundamentals of Truth, twelve illuminating lessons in Practical Christianity comprise the contents of this remarkable book.

"Lessons in Truth" explains the universal laws of Spirit and it is only through an understanding and application of spiritual laws that permanent power, happiness and success are attained. The book explains how to put oneself in the right relation with God, the source of all good.

From these titles, it will be seen that "Lessons in Truth" contains a vital course in the science of spiritual unfoldment:

LESSON ONE—The Statement of Being, or, *Who and What God Is and Who and What Man Is.*

LESSON TWO—Thinking, or, *The Laws Controlling Our Happiness, Health and Prosperity.*

LESSON THREE—Denials, or, *How to Erase Error Conditions from Man's Body and Environment.*

LESSON FOUR—Affirmations, or, *How to Assert Positively Your Own Divine Birthright.*

LESSON FIVE—Faith, or, *The "Substance of Things Hoped For."*

LESSON SIX—Definitions of Terms Used in Metaphysical Teaching.

LESSON SEVEN—Spiritual Understanding, or, *The Way to Spiritual Realization.*

LESSON EIGHT—The Secret Place of the Most High, or, *the Place of Meeting Between God and Man.*

LESSON NINE—Finding the Secret Place, or, *Definite Instruction on How to Pray.*

LESSON TEN—Spiritual Gifts, or, *Man's Divine Inheritance.*

LESSON ELEVEN—Unity of the Spirit, or, *Oneness With God and His Creation.*

LESSON TWELVE—Bondage or Liberty, Which? or, *Life or Death, Joy or Sorrow, Wealth or Poverty.*

The Revised Edition of these Lessons appears in five different bindings:

Edition De Luxe—(Flexible Binding and Thin Paper)—This pocket edition is beautifully bound; Keratol, limp, round corners, gilt edges. Each volume is silk sewed, bound in Keratol, and sent in a neat individual box. A silk bookmark is placed in each book. Price, $2.50 a volume.

Khaki Edition (Bound in Khaki-cloth)—Printed on very thin bond paper. (This special edition is pocket size, also.) Type large and easy to read. The price of this practical and durable book is $1.50.

Cloth Binding—The large type is a new feature. Bound in dark green cloth, binding and top stamped in gilt, with Index and References. Price, $1.00.

Pocket Edition in Paper Cover—Convenient size, only 4¼ by 7⅛ inches, ¼ inch thick, and weighs 5 ounces; slips easily into pocket; complete as regular editions; contains Index and References; printed in large type on good book paper. Price of this edition, 50 cents.

Standard Paper Cover—In large type, printed on good book paper, with Index and References. Price, 50 cents.

"CHRISTIAN HEALING," by CHARLES FILLMORE. *Twelve Lessons On Practical Spiritual Healing.* A strong, logical course of lessons in Christian Healing. The book explains the Healing Law which Jesus Christ proved, and which every man and woman can understand and practice. The instruction given in this book is simple, and when rightly used produces health and success.

"Christian Healing" also contains twelve sets of statements, one set accompanying each lesson. These are used in connection with the lessons for mental discipline.

The Table of Contents of "Christian Healing" is here given:

LESSON ONE—The True Character of Being. *Affirmations for Realization of Divine Mind.*

LESSON TWO—Being's Perfect Idea; *Statements for Realization of Son of God.*

LESSON THREE—Manifestation; *I Am Realizations.*

LESSON FOUR—The Formative Power of Thought.

LESSON FIVE—How to Control Thought; *Cleansing and Purifying Statements.*

LESSON SIX—The Word; *The Power of Words.*

LESSON SEVEN—Spirituality, or Prayer and Praise. *Establishing the Perfect Substance.*

LESSON EIGHT—Faith; *Affirmations for Developing Faith.*

LESSON NINE—Imagination; *Perfection in Form Established.*

LESSON TEN—Will and Understanding; *Establishing Will and Understanding.*

LESSON ELEVEN—Judgment and Justice; *Statements for Judgment and Justice.*

LESSON TWELVE—Love; *Establishing Divine Love.*

Various Bindings and Prices of "Christian Healing:"

Paper Cover—The latest edition in paper cover is printed in large type on University Book paper. Price, 75 cents.

Cloth Binding—The large type is a new feature. Bound in dark green cloth which harmonizes with the Unity library. Price, $1.50 a copy.

Khaki Edition (Bound in Khaki-cloth)—Printed on very thin bond paper. (This special edition is pocket size.) Type large and easy to read. The price of this practical book is $1.50.

Pocket Edition (Flexible Binding and Thin Paper)—This first pocket edition is beautifully bound; Keratol, limp, round corners, gilt edges. Each volume is silk sewed, and sent in a neat individual box. Price, $2.50 a volume.

To study classes and schools we make special prices upon request.

EDITIONS ESPECIALLY FOR THE STUDENTS

In Paper Cover

A pocket edition of "Lessons in Truth" in paper cover has been added to the list of various editions of this excellent course of Lessons. The pocket size of the Lessons in limp binding of Keratol has had a wide sale, but the public has made many calls for a pocket edition of more moderate price, as the limp binding sells for $2.50 a copy. This new edition in paper cover answers the call. It is con-

venient in size, only 4¼ by 7⅛ inches, ¼ inch thick, and weighs 5 ounces; complete as regular editions; contains Index and References; printed in large type on good book paper. Price of this pocket edition, 50 cents.

KHAKI BOUND BOOKS

A limited number of our two standard textbooks, "Christian Healing" and "Lessons in Truth," have been bound in Khaki cloth for pocket edition. This special edition has been printed on a very thin bond paper so the books would be light in weight and small enough to fit in an ordinary pocket. The type, however, is large and easy to read.

When ordering this binding do not confuse it with the various other editions. We shall call it "Khaki Edition." Price for "Christian Healing," $1.50; "Lessons in Truth," $1.50.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in June Unity Magazine:

CLASS THOUGHT
Held Daily at 9 p. m.
June 20 to July 20, 1919

I have faith in the One Presence and the One Power as the Source of my peace and health.

PROSPERITY THOUGHT
Held daily at 12 m.
June 20 to July 20, 1919

I have faith in the One Omnipotent Substance as the Source of my Prosperity.

HOW TO ADDRESS LETTERS

Address all letters to
UNITY SCHOOL OF CHRISTIANITY,
10TH AND TRACY AVE.,
KANSAS CITY, MO.

Add here the department whose attention you want, as
Publishing Dept.,
or Silent Unity,
or Silent Seventy,
or Good Words,
or Editorial Dept.,
or Field Lecture Dept.
or Correspondence School,

Do not write to individuals if you want a quick response. They may be absent and your letter will be delayed.

UNITY BOOKLET SERIES

THE BEAUX ARTS SERIES

Six dainty booklets comprise this series. They are uniformly printed in large clear type on heavy paper, with artistic sepia cover. The name of the series has been taken from the Beaux Arts cover in which they are bound.



These excellent booklets contain many helpful lessons which the Truth student will find valuable in demonstrating spiritual life and power.

The Series contains: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," and "In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand and Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

We call your attention to the price of $1.00 which is made for the six booklets when ordered at one time. Single copies are 20 cents.

THE PROSPERITY SERIES

Gathered together under this title are these booklets that explain some important laws which govern prosperity, opulence, success and true riches:



Prosperity and Success, by Sophia Van Marter. All inclusive in explanation of Principles of Success. Price, 20 cents.

Wealth and Wisdom, by Jennie H. Croft. This explains not only the attitude of mind necessary for success but also gives affirmations to use in its demonstration. Price, 20 cents.

Giving and Receiving, by Charles Fillmore. If you are not receiving it may be because you are not giving. Price, 20 cents. A special price of 50 cents is made for all three when mailed to one address.



CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

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5-19

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What a boon to yearning humanity! Could you have a visitor just once a year from whose lips pearls of wisdom would fall into your willing ear, you would consider no sacrifice too great in welcoming your guest. And here, in this little publication, you can receive the wisdom of the ages at your door or desk every week.

WEEKLY UNITY, the recognized leading Advanced Thought paper, contains eight pages of in-


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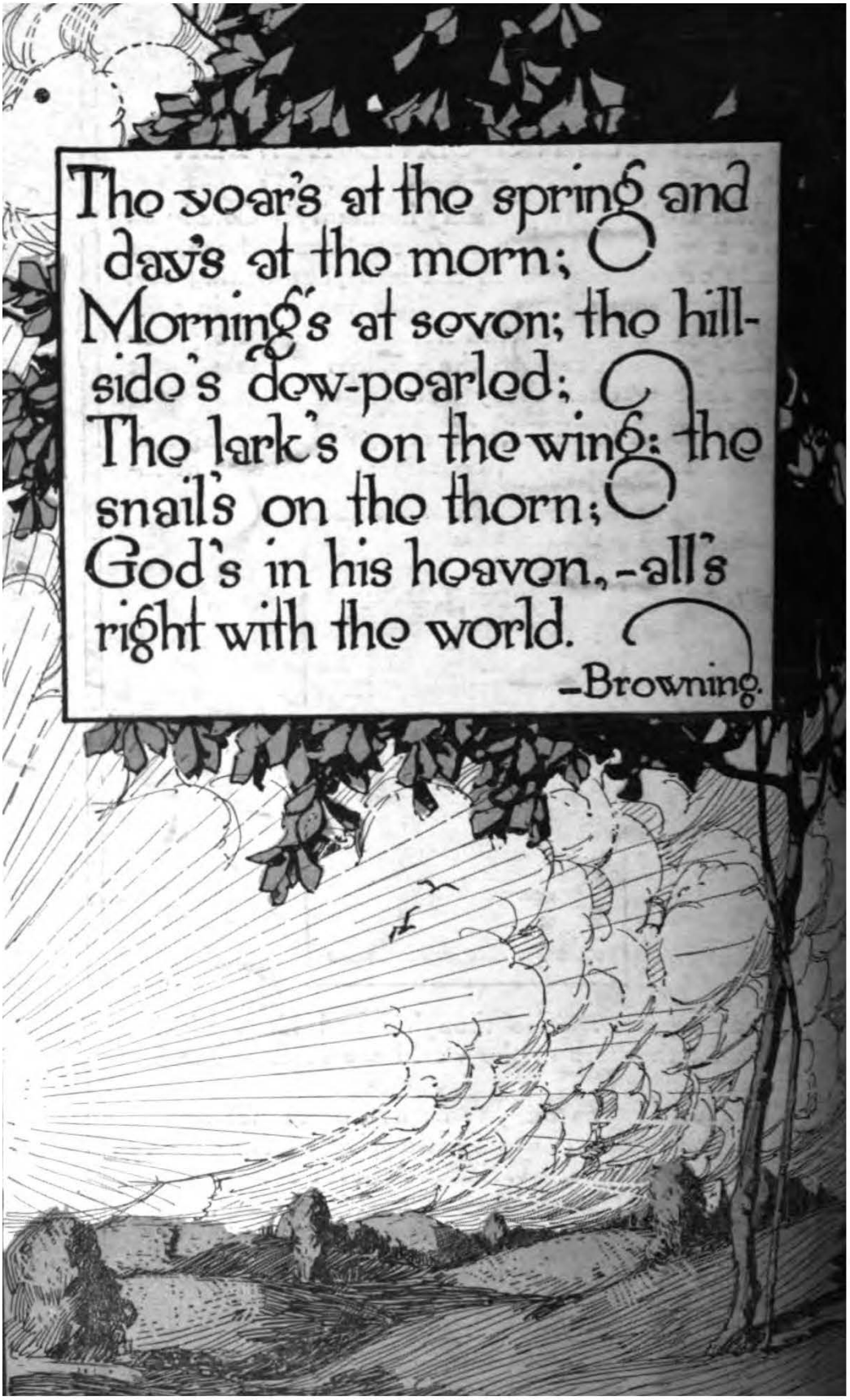
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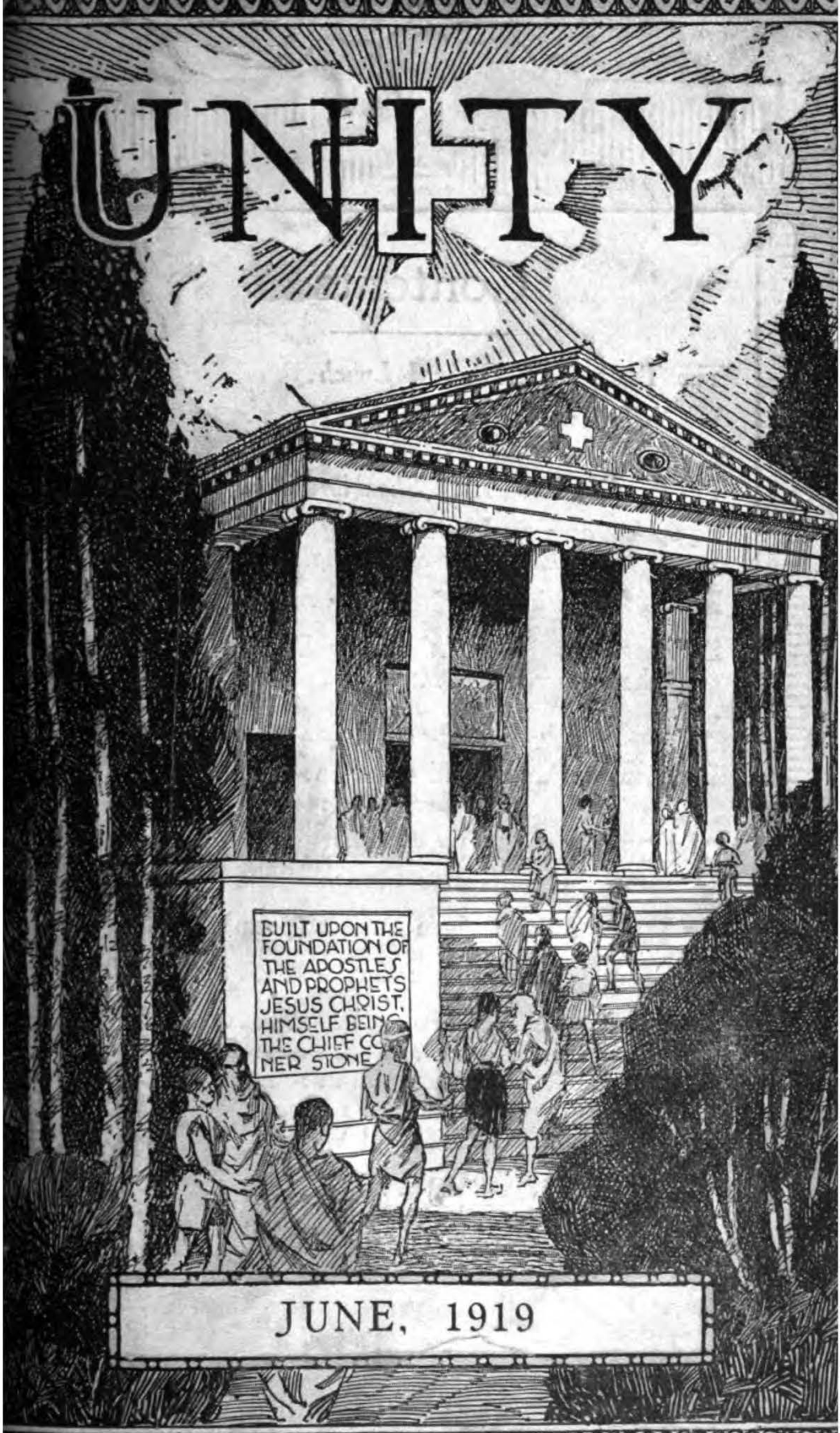
If, for any reason, you do not, or cannot attend church on Sunday, have a little private Divine Service in your home. WEEKLY UNITY contains a full devotional program—responsive reading, song, meditations, prayer and sermon.

WEEKLY UNITY is $1.00 a year.

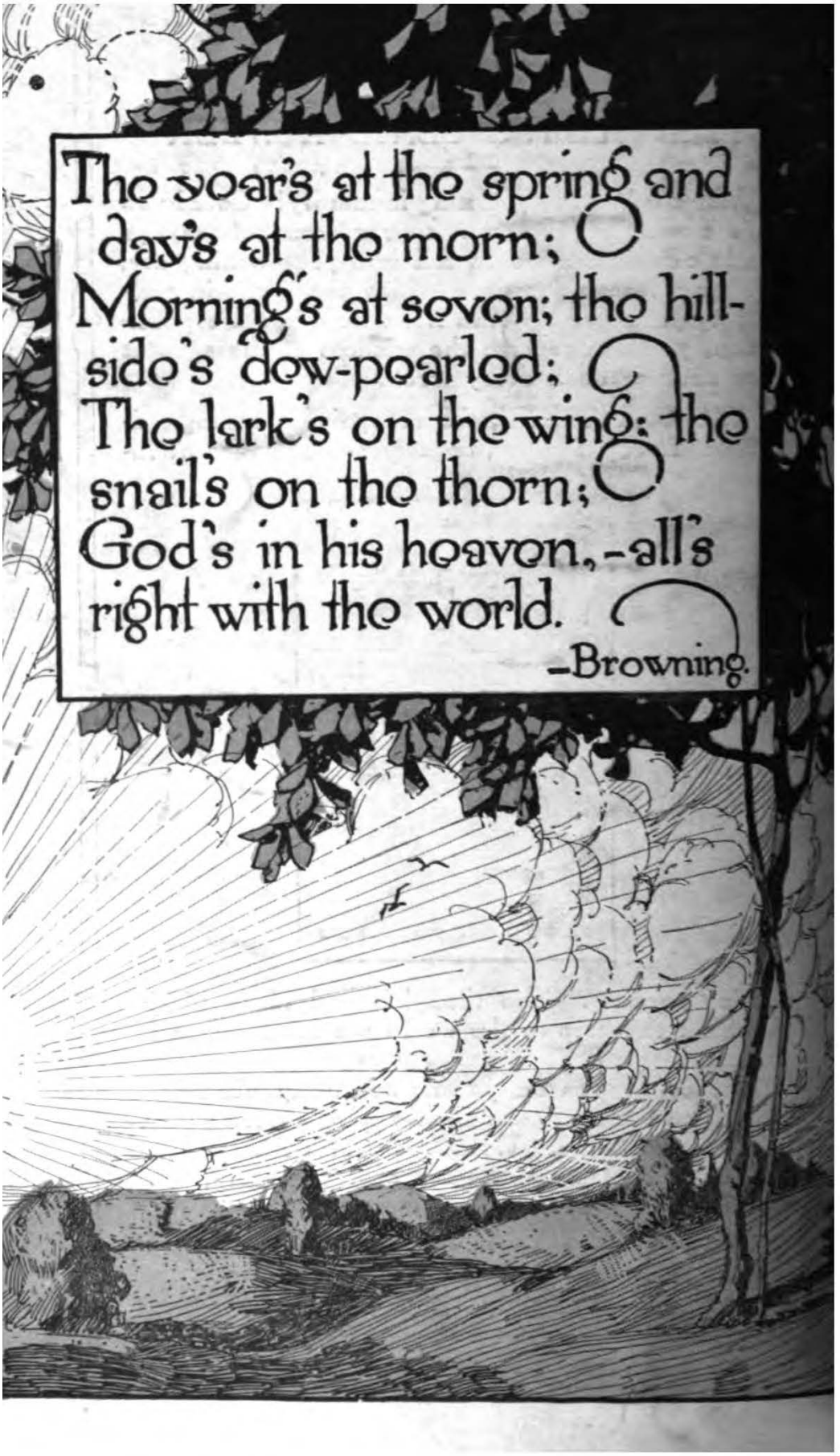
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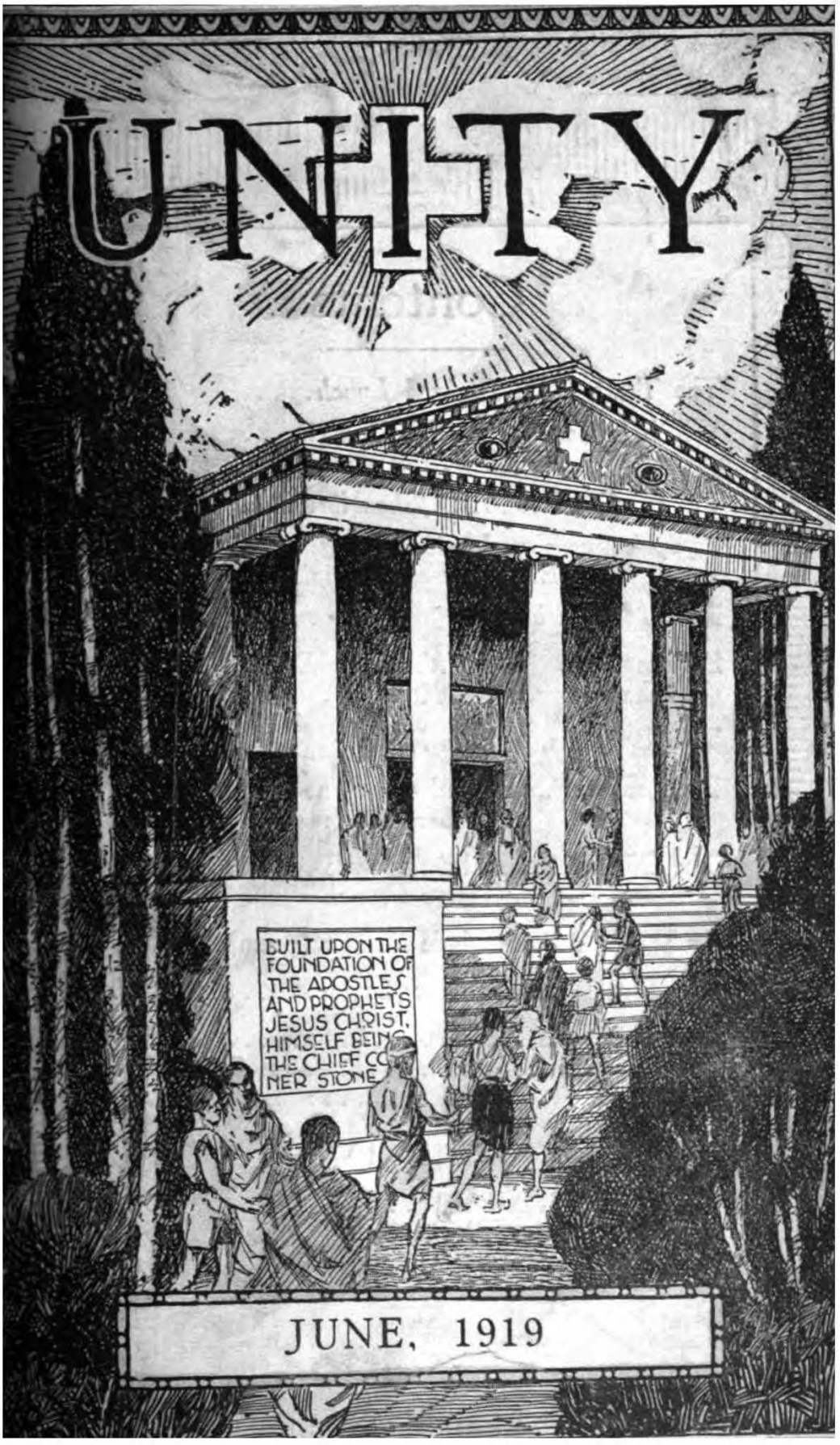

The year's at the spring and
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Morning's at seven; the hill-
side's dew-pearled;
The lark's on the wing; the
snail's on the thorn;
God's in his heaven,-all's
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-Browning.

UNITY



JUNE, 1919


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UNITY
BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS JESUS CHRIST, HIMSELF BEING THE CHIEF CORNER STONE
JUNE, 1919

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THE TENTH PART

RICHARD LYNCH



HAT is this ancient custom concerning the Tenth Part that is receiving such marked attention these modern days? And can we in this present era institute successfully a practice originated for a people in the time of antiquity? Let us investigate and see.

Recently many of our newspapers and popular magazines have been giving us much evidence that certain principles of prosperity are set into operation in all the affairs of mankind by observing a commandment which was given the children of Israel, by their great leader and law-giver at Mount Sinai, many generations before the Master of Galilee reiterated these principles. These discussions show that the entire history of the Hebrews placed significant emphasis upon the law of giving which never fails, when practiced faithfully and sincerely. Then, too, I have read letters that bear out the same testimony, and have talked with a number of persons who spoke encouragingly of the results they obtained by following the laws involved.

The Tenth Part represents what is popularly known as the *tithe*. The first mention of this practice is given in Genesis. Tithe-paying of the twentieth century, we are told, is no different from the tithing promulgated by

Moses, whose law revealed that one-tenth of an individual's income should be set aside for some good work devoted to religious uses. That the Lord might receive a just and reasonable return, the Mosaic law required a tithe, or tenth, in acknowledgment of his bounty to his children, as in the case of Jacob, who vowed that he would give unto the Lord one-tenth of all that he received.

But the popular mind doubts that prosperity will come his way if it gives up a tithe of its financial receipts. Yet, I should like to call attention to this actuality: That the world's richest man tells us that he willingly tithes his income, which, you may imagine, is no small amount of money. He considers it one of the greatest blessings of his life that he was taught, when a lad of eight years, and earning only ten cents a day, to give away regularly a portion of his income to purposes of public and religious character.

That man prospers under the tithing plan and becomes impoverished by discontinuing its practice, is illustrated by the following: "I know many men who, at the outset of life, gave a tenth. These have all been prosperous men. I do not know one of them but shows that the effect of his early adopting one-tenth has been to prepare him for a higher proportion when years of plenty set in." (From an interview with William Arthur, a Wesleyan Methodist minister, of London, on the subject of the tithe.) This example was given by Mary Dewhurst in the "Outlook" last year: "I was told of a man in Syracuse who tithed regularly, when the tenth was only ten dollars a month; he prospered until it grew to a hundred dollars. This looked too big to relinquish, so he gave up the practice. Disaster followed, until he was brought to poverty and humility. He began tithing, and now he is on his feet financially and spiritually."

Jacob H. Schiff and John Stewart Kennedy, both noted bankers, have been tithers for many years, so we

are told by James L. Sayler, in "Who Tithes and Why," in the "World's Outlook," for February of this year. Mr. Schiff has overrun the tithe in his gifts in recent years. It is said that he is a contributor to every local Hebrew charity, besides aiding many non-sectarian societies, and that the total amount of his gifts is more than one hundred thousand dollars annually. Mr. Kennedy was a tither from the very start of his business career. During his lifetime he distributed several millions of dollars to good causes, and we read that his will transferred nearly $30,000,000 to religious, charitable and educational institutions.

Such men of prominence as these are mentioned by Mr. Sayler: Isaac Rich and Alden Speare, co-founders of Boston University; William Christie Herron, of Cincinnati; R. Robert, whose contributions opened the way for the Robert College, founded in Constantinople; Hon. Chester Ward Kinsley, of Boston, an important figure in religious and political life; H. Z. Duke, who has helped scores of men and women through school; Daniel Sharp Ford, editor and owner of the "Youth's Companion," have all been tithers.

The list would be incomplete without the names of Jay Cooke, the financier and philanthropist, who knew no lines of creed or religious differences in his giving, and John S. Huyler, head of the Huyler candy stores. Mr. Huyler is quoted as saying, "I heard the preachers say that a man should give one-tenth to the Lord; and after a while I gave a fifth, and later I gave a fourth, and then one-half, and then—I ceased to keep account."

When I mentioned several of these instances to a man of moderate circumstances, he replied that it was no hardship or sacrifice for the rich to give, but the working man could not afford to tithe from his meager allowance. This person is like the mass that overlooks the fact that tithing is a means of establishing mankind in a consciousness of prosperity, or Divine Favor, as we

hear it expressed in the churches. The minister who said that he found it necessary to tithe to get out of debt, voices a truth that is evident to thousands. Mary Dewhurst, investigating tithing in Geneva, N. Y., asked one woman, "What do you think of the tithe?" The answer was, "Why, if I didn't tithe I'd be picked as clean as a bird. I've got to tithe to keep going." While in Geneva, Mrs. Dewhurst was told, "You'll never find a tither in the poorhouse."

William Colgate, the founder of Colgate perfume and soap business, began to tithe when he was poor. With an increased wealth came an increased responsibility to the community at large. "His benevolence was a religious conviction; it reduced his charities to system, made them a means of self-culture and an homage to God. He dispensed his gifts both with purpose and proportion, and recognized at all times his stewardship to God," according to Mr. Colgate's biographer.

My stating that Mr. Colgate began tithing when he was poor, brings to mind the following incident told me by a metaphysician about a woman who came to him, testifying that the tithe had worked wonders for her: One year ago this woman was destitute, having been abandoned by her husband, and left with four children to support. She pledged to the Lord that she would give one-tenth of all she received to his work. She started forth to earn the supply necessary for herself and little ones. Her first work brought a salary of only eight dollars a week. Of this amount she gave a tithe to a good cause. From the very beginning of her business career, she was prospered. Her salary increased rapidly, and at the end of the first year her monthly check brought her $250.00, or nearly eight times as much as she received at the outset.

An outstanding feature of the Law is that nature yields her increases abundantly to the cheerful giver, for God loves this obedient son. Then, I should say that the first essential in adopting the tithing plan is a *willingness*

to give. If one has not decided to give a fair proportion of his income to a worthy cause, he should withhold his offering until he feels free to give or to offer what he can with a willing mind and spirit; in this, as in all other problems of life, a complete decision makes the conflict half won, and sometimes wholly. If the justice of tithing appeals to one and he is yet reluctant about giving, perhaps it will be necessary for him to grant himself a little discipline, to charge his mind with the value of integrity.

Today I see more clearly than ever before what that Master Mind Jesus meant when he placed weight of thought at times upon the benefits received from giving. He referred to the blessings that follow a free expression of giving; blessings, rightly interpreted, mean the conferring of prosperity upon one, and this in turn means the bestowing of all good things. An expanse of consciousness results from the grace of giving in the right spirit. We have all seen instances of shriveled souls, directly due to financial grasping and withholding. Physical inharmony, such as paralysis, often results from this state of mind.

I cite herewith an actual experience that gives force to this point of being blessed by giving willingly: In this city there was a certain church organization that found it necessary to assess its members because its work was to be enlarged. When one of the members, a woman, received her assessment, she discovered that it amounted to something over $1,000. She told the finance committee of the church that she had not the money to pay her share and that she would have to sell her little home to meet what was required of her. The answer she received was to the effect that if she was not willing to give her all to the work of the Lord, she should keep her property. One day, several weeks later, she experienced a great sense of freedom with the leading to give all to the work of the church. This she did, and from that moment she began to prosper. Soon after

she received a beautiful home, one far more handsome than her original place, with plenty of every needed thing added.

Such movements devoted to tithing as "The New Era" and "The Stewardship" are flourishing today in the churches. A new Spirit is manifesting itself in the religious realms, the same spirit that is evident in every phase of expression of this new age. And how great the field! Statisticians show that there are over 40,500,000 church members in the United States alone, with an average per capita income of about $500. Imagine the tithe for Christ-like activities for just one year; it would amount to something over two billions of dollars. This amount used wisely should soon provide a setting for this revived spirit of giving, so representing it to the world as a correct method by which to gauge our benevolences.

BRIGHTEN THE CORNER WHERE YOU ARE

JOSEPHINE MAJORS

"To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."

These are words of our Savior. Even as it was his, so it is our mission to express God, the Good, wherever we are. We are channels through which God is blessing his children, and if we are being led by the Spirit we find something to do every day to help some one on the way back to the Father.

As soon as a Truth student gets a little understanding, he has a desire to do good on a large scale. He can see himself before audiences proclaiming the glad tidings, which is a vision of ideal service; but this vision should not be allowed to blind him to the doing of little things right where he is.

We, like Christ Jesus, are here to be about our Father's business, and if it is but a cup of cold water given in the name of the Christ, we are doing what the Father wills us to do.

WHICH DIRECTION ARE YOU GOING?

E. V. INGRAHAM

[Written in response to the question, Why do people not make more progress in their spiritual advancement?]



UCH of the difficulty which we encounter in our daily progress lies in the fact that we do not realize the direction in which we are traveling, or should travel, under the impelling force which urges us on. This trouble is not at all uncommon among students of metaphysics or Practical Christianity, as they often fail to clearly establish the truth in this connection. We would doubtless call the man foolish who turned on the power in his automobile without due consideration as to where he was going. Yet we have often done very much this same thing in applying Spiritual power. Though we profess to be Practical Christians we often become erratic, impractical and abstract. Following the natural trend of the Creative Mind should make one very practical, as each thing which transpires upon the face of the earth should afford this Creative Mind an opportunity for expression. An intimate relationship of Principle and expression in all things is the distinct mark of practicality. Often, too, we make the mistake of studying the relationship of purely secondary ideas in connection with manifestation, instead of investigating the constructive working out of the one Principle.

Perhaps this study in direction will help us to a more practical union with the Creative Principle and its relationship to the many conditions of mind, body and affairs, constantly confronting the aspiring practical Christian.

Nearly all of our religious and philosophic teachings have led us to believe that our real advancement comes not in our expressed life here, but that this life is merely

a temporary expression, preparatory to future existence in a realm unapparent to the physical senses.

This belief seems to have come about in spite of the teachings of Jesus Christ, rather than in accordance therewith. Nearly all of his parables relating to the kingdom of heaven were taken from growing or building processes. The illustrations contained in these parables would lead us to believe, if we but stop to really consider, that the direction which we should take in accordance with the Divine Plan would be the opposite to that commonly followed.

The whole tendency in these examples is from the invisible spirit of life within the seed, toward a broader, more complete manifestation in visible form.

Jesus Christ presented this idea as also applying to us when he said, "I came that they may have life, and may have it abundantly;" and again, in the model prayer which he gave to us: "Thy kingdom come. Thy will be done, as in heaven, so on earth."

In the face of all this evidence, we quite logically conclude that in accordance with the will of God, the kingdom of heaven is to be set up here and now, a manifest and visible reality. Even as "In the beginning God created," so does the spirit of God still move "upon the face of the deep," unto a more complete and perfect manifestation. Many have recognized this movement in a general sense, but it is true in the most minute sense, and as applied to every detail of the manifest world and incidents taking place therein.

We therefore see that in moving toward death, or toward the abstract, unmanifest side of life, we are in a sense going contrary to the great moving force of the Universe. "Christ is come in the flesh" and has redeemed it. God says "I will pour forth of my Spirit upon all flesh." Then to coöperate with the Divine Will, we must prepare our minds and open our bodies that the more abundant life of God may fulfill itself in

all expression. The preparation is for living now, not in the future.

The tendency toward life is so strongly active within us that we instinctively follow its call, in spite of our accepted beliefs and traditions that life in its fullness comes after we have laid aside the physical body. Regardless of our religious, philosophic or various other beliefs, we employ every possible means to sustain life in our bodies. Even in face of gravest hardships and almost unendurable pain and suffering, we put forth every effort to continue upon this plane. Even though we pray for death, yet, when it presents itself, we employ all known methods in an effort to stay its advancement.

This alone should cause us to stop and think before continuing to recklessly follow the accepted beliefs of those who have prescribed our thinking.

Does the preceding statement mean that we are to live eternally in bodies such as these? We could not logically reach any other conclusion, and the whole trend of modern science is bearing us out in this idea. It is not said that we will live in these same bodies any more than that we live in identically the same body, year by year. The body is being constantly renewed, and we have had many new bodies during our present existence; the body varies as our consciousness varies. Our bodies express many things today which they did not express one year ago, because we have put new ideas into operation in them. So we shall continue to live in bodies that are being built every day, supplanting the present body, cell by cell, until the whole body is rebuilt according to the higher ideals of a mind expanded and quickened by the Creative Mind of the Universe, as we open ourselves that it may express itself more readily through us.

However, the idea of living forever, or in fact the idea of trying to live at all, is not implied in this treatise, in any manner whatsoever. The fact is that we are alive; it would indeed be foolish should we continually

try to be that which we are. We might imagine a blind man trying to see, but never trying to be blind; a lame man trying to walk, but never trying to be lame; a dead man trying to live, but never a live man trying to live, for he is already alive.

Then what is the idea? Just this: Continue to be alive now, but remember *why* we are alive. We are alive because we were created living beings. The breath of life was breathed into our nostrils, and we became living, formed expressions of God, created in his image and likeness. Being alive, our mission is not to become alive, but to express that which gave us life.

The seed does not grow and express nature in order that it may become alive. It grows and expresses nature because it is alive, because it has identified the life within itself with the life in nature, and thereby expresses life more abundant, expresses nature more fully.

We do not grow to become alive. Growth is a part of being alive. We were given life in the beginning, before the making of worlds, and we grow in consequence if we but recognize our relationship with the life universal.

Therefore let us quit trying to live, and just be alive in the true purpose of life, to express God. Then we shall cease to speculate about how long we have lived or how long we shall live, or how or where we shall live in the future. These ideas belong solely to those who are not yet conscious of the fact that they are alive. When we are really aware that we are alive and expressing God, we are so absorbed in the fact that there is no speculation upon what we have been or what we shall be; there is contentment in *being*, knowing that we are becoming like him. And to be like him, we must come into expression in like manner with him.

And how is this done? For your answer, "Consider the lilies, how they grow." The bulbs identify the life within themselves with the life in nature, thereby enriching and increasing their own life. They grow,

content to be and to fulfill their sphere of usefulness, according to their natures and possibilities. "First the blade, then the ear, then the full grain in the ear."

The secret of self-development, or spiritual unfoldment, or life—for they are all synonymous—is similar to the process in nature. We shall, for the present at least, continue to do the things we do daily, the only distinct difference being the motive back of our doing. "In all thy ways acknowledge him, and he will direct thy paths." The mere recognition or acknowledgment of the truth that all our activities are primarily for the purpose of expressing our Divine heritage of life, love, strength, power, wisdom, is the planting process.

"This do in remembrance of me," Jesus said at the Last Supper. The Scriptures so say, "Whatsoever ye do, . . . do all in the name of the Lord." These ideas clearly set forth the highest motive in action, and are the simplest, most effective means of attaining our desired spiritual advancement. This is the growing process.

Our every activity then becomes a Holy Sacrament, and we partake of the elements of the Divine in all our "goings out and our comings in." Life is no longer a succession of incarnations, a period of existence, nor a transitory preparation for the future, but a consciousness of the fact that life is a gift of God, and that we truly live only as we consciously express God in whatsoever things we do, and "I can do all things through Christ." This is the fruition, or fulfillment of the Spirit in the flesh, the Word of God made manifest. The direction followed by the Word has continually been from the invisible to the visible, the kingdom of heaven incarnating in the earth.

"Who blesses others in his daily deeds
Will find the healing that his spirit needs;
For every flower on others' pathway thrown
Confers its fragrant beauty on our own."

THE HEALING POOL

[Extracts from an address by Miss Shanklin, in Unity Auditorium. An interpretation of Sunday Lesson, given in Unity Magazine, March 23.]



HERE are four prominent points in the lesson under consideration. These are: A healing pool, a sick man, a sabbath day, and a disappearing.

We, who have found the word God circumscribed by the boundaries of a semi-pagan concept of the Deity, are trying to enlarge it until it includes all of life that we can comprehend, and until it reaches out and takes in possibilities which we are unable to grasp by these present conscious minds of ours, have adopted the word Omnipresence for what we have hitherto called God. By this method we know that our conscious hold on the Deity shall be expanded, made to incorporate larger ideas and to approach more and more to an understanding befitting the Sons of God.

"Omnipresence" holds within it every significance of which we think, to which we can aspire; everything which, praise God, we shall some day come into closer relationship with, which we shall penetrate and be penetrated by, when we have learned how to abide in that which is our life, our being, our salvation, our all.

In Omnipresence we have learned to detect some definite blessings which we are striving to make a part of ourselves, and to which we are so trying to weld our souls that they will never in any case be absent from us. Foremost among these is what we call life, conscious existence. In conscious existence are essentials of which we must acquire knowledge in order to make life a success in the sight of Omnipresence,—the success paramount, transcending anything of which we have dreamed in our ordinary acceptation of the word.

One of the important elements we have recognized in Omnipresence is wholeness; this in itself includes all

those joys which we must have to produce harmony in life. In the first place, we accept wholeness as a perfect physical condition. But one does not need to go very far into metaphysics to know that a perfect physical condition is absolutely impossible without a perfect mental or soul condition; that to be whole there must be a perfect correspondence between our souls and the great Oversoul Principle, God, Omnipresence. We must accord with that which gives us intelligent being. There cannot be wholeness with any part of a perfect adjustment lacking in our connection with the Source from which all spring, the Source which sustains and exemplifies itself through us.

We have acknowledged that there are other gifts, beautiful gifts, in Omnipresence, and we are learning to cultivate these, making them objectives in our development. One we might name is happiness; another, prosperity; still others are included under the general terms of well-being, mercy, goodness, love, patience, gentleness.

We require healing in so many ways that I have ceased to use the word heal as applying only to the flesh consciousness. It properly covers every adjustment that the soul of man has to make; it applies to the inner and the outer view of things, to the whole sweep of life, and in particular instances must be brought to bear where there is need of a closer union between the soul and God. The lesson of the text deals with the gift of healing as applied to the physical consciousness, and leaves us to develop the deeper values of the healing pool which we must each open in consciousness.

The law of the pool is that in dealing with Omnipresence we can strain out of our consciousness all its modes but one. We can strain out everything but the idea of physical health, and we shall have physical health in an abounding plenitude. We can strain out everything but financial increase, and in so doing we shall find ourselves greatly prospered. We can strain

out everything except love; then all people love us, and we love everyone. But the rounded life, the life that nearer approximates God, is the life which exemplifies all these modes of Omnipresence, and many more besides. By the straining out process here indicated, we form a pool in consciousness, a pool in which we find the particular healing which we seek.

At times it becomes necessary for us to clear a pool, so that we can bring the consciousness up to a closer likeness to the Absolute, in some particular respect. Wherever there is an apparent lack, we must do this for relief, healing. It is not always an easy thing to do, and rarely is it done in a moment's time. But it can be done by patiently straining out each thought that denies the presence of the blessing which we seek, and by that further action of denial which insists upon seeing and believing the fact and possession of the particular blessing, because of Omnipresence.

We know that the mind has the power to clear whatever pool it desires. Midas strained out of Omnipresence everything except gold, so that his touch became golden and his greed reacted in a curse. Others have strained out everything except power; these became tyrants, degrading and abusing their fellow men. Jesus Christ strained out of Omnipresence whatsoever he listed at the moment. Sometimes he strained out want, and produced a pool of plenty; sometimes he strained out revenge, and cleared a pool of forgiveness; sometimes he strained out hate, and there remained a pool of love. In today's lesson we find him clearing a pool of healing, and it was to such as this that the sick man came.

Life, as we live it, is a matter of habits. The starry hosts of heaven are driven and bound together under a system of habits; governments are formed of habits; social and domestic laws are other aspects of the soul's inclination to habitual practices. A habit is good or otherwise, according to its origin and effect. The good

habit is what we are striving to accomplish, and the prime habit in which we are trying to drill ourselves is the habit of never losing our connection with Omnipresence in any aspect of consciousness.

The sick man had come to the pool year after year, but he had no one to put him into the water. How did the man who was unable to step into the pool get from his home to the pool? This is a metaphysical movement. We observe it in ourselves. There may be a habit which we are trying to overcome. We clear a pool of healing, and bring ourselves up to it, time after time. We know that we are already healed—but the infirmity stays. The pool is ready; the urge within spurs us to the brink, but some habit of unbelief keeps us from making the successful effort. We think that we must have some man put us into the pool; we must have a practitioner, a change of environment—some help from the outside. The effect of the sickness habit is chronic invalidism, and the development of a conviction that, after all, some diseases are incurable without the aid of something nonresident in us.

There is a force within, which, when joined to, does the healing all at once. I am not sure that in every case instantaneous healing is profitable. It certainly never is permanent unless at the same time there is aroused a spiritual alertness which will build under the new condition a solid foundation of unity with Omnipresence, and so make relapse impossible. If we have been working thirty-eight years, as did the man of the lesson, or if we have been really working one year, we have constructed the firm foundation of faith, the steady reliance on the fact that there is something that can heal and keep whole. Then, when the healing comes, it is done forever. We cannot call the case under consideration an instantaneous healing. The man was thirty-eight years doing his preparatory work.

Our preparation cannot be gauged by the length of time it takes us to get into the pool. The criterion is the

result of the plunge. What we go through is not so very important; how we emerge is wholly important. The sensation called pain is the central feature of sickness, and mere relief from pain is not healing. Pain is the friction of resistance to a distinct movement of the Spirit of God, trying to do something through us. Real healing is bringing the soul into a state of mediumship for God's activities. It may be instantaneous; it may require thirty-eight years. The instant we are able to let the Spirit of God move fully where it stands and pushes, the sensation called pain is released, and the work of God is done.

If we intelligently treat the so-called hindrances of life, pain, defeat, grief, sickness, discord, as signs of Spirit's seeking, knocking, wrestling for freedom, an effort by mute appeal to liberate Omnipresence as a guide and help to humanity, the thing called sickness will be forever blotted from human experience. There is no permanent healing until we cease putting up barriers between Omnipresence and its outflowing through us, until we get to the place where pressure in mind or body is met by an immediate throwing open of the doors of the finite that the Infinite may step forth and do its work.

The lesson tells us that it was a sabbath on that day. There is never a work of God performed except upon a sabbath day. It is after our work is done that God comes and completes the work which it takes us and him in consecutive effort to accomplish. He works through our arms and brains, while in the day of toil; the healing bath is prepared by labor, the final step being descent into the pool. But after all is prepared, the busy week composes itself to the calm of the sabbath, in which Omnipresence blends with us.

Jesus Christ knew the law of the sabbath, and because he knew it he broke the Jews' idea of it. The surface mind of the soul is the Jew of life: it thinks everything must be done by might and by power, and

leave a vacancy for God to inhabit as the sabbath. When the Son of Man came in his beautiful ministry among the children of Abraham, and did the works of God on the sabbath, it was a particular grievance to the Jews. Observe the parallel: We argue with ourselves; we labor with ourselves; we sit down and affirm, we get up and affirm; we would take the kingdom of heaven by storm in order to get hold of the Spirit of God, but it is not until the sabbath, when rest and confidence come that the work is done. I know that I have never yet been able to make a wholly satisfactory demonstration until I came to the point where I said: "You look like a blessing, but I am not dependent upon you. I can be happy with you, or I can be happy without you." When I get into that peaceful, nonresistent state, the blessing fills it, naturally. Receptivity is what is indicated in this lesson where it is said, "it was the sabbath on that day." The man had worked for thirty-eight years, and had probably gone away disappointed and resentful that each time another had stepped ahead of him into the pool, but when he reached the mental place where he could give it all up, it came, and he was healed in the quietude of the Spirit, the sabbath of God within.

The final point in the lesson is the fact that when the Jews took the healed man to task and demanded that he tell them who it was that had commanded him to break the law of the sabbath, he said he did not know, and the vengeful Jews could not find the healer. The account mystically relates that "Jesus had conveyed himself away." We find it like this in our experiences; when we have received a blessing, the Christ seems to move out to some remote place, and we are not in conscious touch with him. You remember that Jesus told his disciples that it was expedient for him to go away. He went that they might be thrown upon the resources of the interior Lord, externalized in the Nazarene.

The argument runs through the whole gospel text.

The sinews of the soul must be developed. Otherwise, man never would have become man, and never could become superman and Lord. Working in faith strengthens faith, and with the Lord invisible, hidden by the multitudes of daily thoughts that throng us, we must, in self-defense, gird our minds with the fact that the Christ is an ever-present, infinite power, omnipotent in word to decree and to effect. After he has revealed himself in a gift, he disappears that we may establish that gift, and be ready for the next one. If we keep still when the Lord is moving softly in our souls, he reveals himself more plainly. If we do not question, if we do not importune for more than we can use, if we do not press upon him to do this and that when we should be quiet and let him have his sweet, silent way in us, we find that he communes with us, lives in us, becomes a benediction upon our lives. But the minute we crowd him, pursue him and ask for further blessings, when the need is that we should work out a present blessing, he conveys himself away and we do not see him until the real need comes again.

The Jesus Christ consciousness is the healing pool of life. We daily work to strain out of our concept all things that are unlike life as God conceives it, so that if we momentarily forget and accept the outer aspect as the reality of life, we can step into the pool and be healed. There are no more disappointments for us, because we know that the Spirit of God works with our spirits to do the thing which should be done. There are no fears that another will step into the pool ahead of us, for the pool is as wide as the universe. There is no attempt to forestall another, for the pool is Omnipresence. We step in, baptizing the thirty-eight years or the one year of preparation, and we emerge, clad in the immortal splendors of God's life, the life which the silent, invisible Lord assures us in the sabbath of the soul, shall be, not the reward, but the result of a quick obedience to whatsoever he commands us.

EQUIPOISE, OR TRUE UNDERSTANDING

ETHELIND LORD CAMPION



OD, or Principle, or Infinite Intelligence, must compass the *allness* of Good in all its attributes—wisdom, love, health, happiness, etc.; in this abundance lies the blessing which we term "material" success.

If this Principle of goodness is omnipresent—though sometimes concealed as the Principle of Life is hid in the kernel of wheat,—then wealth, (abundance, richness) is so. It is—and it is *so*—as God is so. Faith in the commonality of Good, optimism that knows no fear, even though it seems to walk through the valley of shadows; it breeds joy, buoyancy of mind, happiness, health, and the manifestation of the All-Good.

The sense of *God present*—a very present help in time of trouble—eliminates all evil, all loss, lack, and dis-ease of mind, body or affairs, because it does away absolutely with that hydra-headed monster—fear. This present Good is satisfaction and success.

As I make my at-one-ment with the idea that I am one with the all-embracing goodness of Principle, I begin to act on that belief, and so bring into my external world the manifestation of the good which I essentially am.

I perceive that if I am one with God and Good, logically, my brother enjoys the same unity, and is also one with me. Thus to hurt, or rob, or defraud my brother would be to injure myself—and so I come to care for him and look after his interests as my own.

With this free-flowing consciousness of love and unity, this amalgamation of interests and desires universally established, there will be no selfish clutching; no congestion in the body of humanity—no over-supply

for one member, no lack in another, but each will be supplied with all he requires. "For I say not this that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that [again] there may be equality [or equalization]: As it is written, He that gathered much had nothing over [plenty, but no waste or hoarding]; and he that gathered little had no lack." In other words, a perfect circulation of the abundance of good, with no limitations or reservations.

The proper circulation of the blood is a perfect balance of the weight of the blood and its life-conveying forces. As the blood leaves the heart, blood enters the heart; as love is given out, so love is received; as ideas are born out of the mind, ideas are conceived in mind; and when we understand this perfect law of adjustment, of equilibrium, we will see a great light, and begin to understand that as we wisely disburse money, so will we find money flowing back to us to preserve the balance.

This understanding of balance, this equal poise, embraces equity, or discrimination. In it is a proper sense of values, of fairness, of uprightness; using it, we become truly reasonable in our dealings with our fellows, and dare to be candid and unafraid. We become impartial; we do not claim more than we are willing to allow; nor, on the other hand, do we give unwisely—whether it be the giving of time, or money, or service. And thus discriminating, we learn to give every man his due, "according to reason and the law of God to man!"

The law of God to man is "a just balance;" that is, equal poise, equality of rights, and the divine justice of understanding love. That love is sufficient for all! The equity of love knows no separateness; having all, it freely gives all, and is conscious of still possessing all.

Omnipotence is the fraternity, the brotherhood of

equality, the recognition of an absolutely equal right in all power, with no inhibition in its use.

Omniscience is the Divine Justice of true understanding, which comes not from the intellect, (which is always cold and hard), but from the Infinite Intelligence which embraces and radiates love as well as power and wisdom.

The intellect condemns and makes distinctions; it believes in the need and the justice of punishment; it institutes the law of cause and effect, and demands an eye for an eye, a tooth for a tooth; but in the law of Christ there is no condemnation; there is only the understanding love which saves to the uttermost, even from the law of sin and death. The human self of us makes laws—laws that work a hardship upon, or are unjust to, some persons or classes of persons. There is no human justice without its attendant injustice; "them that are without God judgeth." And we who go about demanding justice of the human, saying, "All I ask is to be justly treated," will find our little feelings hurt and outraged very often. For not until justice is informed with divine love and wisdom will it accomplish its real mission, that of giving equal rights to all concerned. The loving-kindness of the Father's justice holds no desire for punishment, or belief in its efficacy; all that he requires is that we stray from him no more. Love is indeed the filling full of the lack that exists in man-made law. It is the weighing in the scales of God-Judgment; it is the equal poise, or perfect balance of God in man; the equality of man in good; it is the true understanding of the allness of good as the inalienable right of our neighbor as well as ourself, of ourself as well as our neighbor. "A just balance and scales are Jehovah's."

"Whatsoever we treasure for ourselves, separates us from others; our possessions are our limitations." Anything hoarded depreciates in value, non-use is a form of waste; therefore it is realization we should seek, and not possession. Wealth used is the only real affluence;

Jesus teaches this truth in the parable of the pounds and talents. Trade ye herewith; exercise your talent, work your money, increase your power; for stagnation is first congestion, and then death; through action alone comes increase—that plus consciousness that makes for happiness. If we clutch at, or tighten our hold on any good, be it wealth or power, friendship or love, we are cutting off the circulation of the vital forces which keep it sweet and clean, and presently decomposition sets in, and its beauty and use are gone.

The rich young ruler who came to Jesus desired above all things the understanding of life which the study of the ancient law had not supplied him. Jesus looked searchingly at him, and loved him for what he saw in him of purity and strength of purpose. He realized that he might become a force, a vital power in the work if he could be brought to an understanding of the over-law of God, and to an appreciation of who and what he himself really was.

"You have much," said Jesus, in effect; "much that shall profit you, much that it is good to have; but you lack the one essential thing that would give you eternal life, and lift you above all limitations and fear of loss. Break loose from the things that bind you; rid yourself of false beliefs; give away the wealth that has become to you a reality instead of a symbol of reality—and follow *me*." But the young man went away, for that time at least, grieved and without understanding, for he had a great accumulation of limitations and hindrances.

Not that riches in any form are in themselves wrong; it is not possessions, but attachment to possessions, their over-valuation and consequent hanging-on to, that is to be guarded against. It is the sense of personal ownership, the belief in possible loss, that makes it hard to enter the kingdom where everything good is free. To hold on to any possession is an acknowledgment of fear, and the attitude is based on the idea of

separation from God and our fellow man. In the pursuit of wealth we may gain things, only to lose the richness of love, of life, of happiness, of understanding. "He who thinks only of accumulating material riches, is unable, with his ego continually bulging," as Wells puts it, "to pass through the narrow gates that guard the way to the spiritual world," which is the world of perfect adjustment of supply and demand, of desire and fulfillment, of ability and performance, of idea and expression, of conception and execution.

So Jesus emphasized the necessity of abandoning all accumulation of false beliefs, of giving up attachments, of escaping from the limitations of externalities, of renouncing the small to gain the great, of getting out of bondage into freedom. "To gain," he taught, "even in this day, at this time, an hundredfold." To follow the Christ consciousness is to come into the realization of unity and harmony. "I am the Alpha and the Omega, the beginning and the end;" there is no great or small, no first or last, in God; neither is there fear or sense of separation, but only the richness of *allness*.

Jesus did not desire to separate families; to create enmity and discord, or to denounce the sanctity and beauty of human relationships, but that the thing really necessary is the willingness, the readiness, to relinquish our attachment to personal belongings, material beliefs, concepts of evil, and the idea of owning, generally. We are not actually aware of having as long as we say, "This is exclusively mine," for non-attachment is the law of God.

We are to rid ourselves of false ideas about possessions, but not necessarily to live in huts, go clothed in rags, or starve in a land of plenty; and so long as human relationships endure, we are to be true to the love involved in them, and to work out their seeming problems truly.

Non-attachment is the discrimination of equipoise. Equipoise is balance.

Balance is justice; adjustment; right judgment; understanding.

Justice, in the last analysis, is Divine Love.

Love is harmony.

Harmony is heaven.

Heaven is freedom, and

Freedom is the perfect outpicturing of Infinite Abundance in health, happiness, wealth!

STATEMENT

My apparent lack is filled by God's abundance. I am one with Good. My seeming sickness is counterbalanced by Infinite Health. My sense of sorrow is equalized by the fullness of Joy. In the scales of God's Infinitude, Justice is in perfect equipoise with Love; Understanding and my consciousness are mutually related and uniform.

In the same degree that I perceive my Divinity, I acknowledge Divinity in my brother. The image and likeness of God is stamped on every soul. Recognizing this, I equal God's understanding—I am weighed in the scales of his complete perception, and am not found wanting.

The perfect balance of God in man is established now.

I and the Father are one.

Think beautiful thoughts and set them adrift
On eternity's boundless sea!
Let their burden be pure; let their white sails lift,
And bear from you the comforting gift
Of your heartfelt sympathy.

For a beautiful thought is a beautiful thing,
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick, and the weary and sorrowing,
A solace so long denied. —*Exchange.*

REST

MARIE FISCHER

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Jesus, many hundreds of years ago, spoke these words to the weary and heavy hearted, and but few understood him. In these days it seems that the world wants and needs rest more than ever before, more than anything else. The poor are weary of their poverty; the sick are weary of ill health; the workmen and workwomen are weary of the long, monotonous hours required of them by their employers; the employers are weary of discontented employees; the rich are weary of seeking pleasure and satisfaction, which in spite of their wealth they never find; the talented, the genius is weary of fame. "Vanity of vanities, all is vanity." Yes, and all will remain vanity so long as happiness, peace, rest, satisfaction are sought in external things. The seat or home of peace and rest is within your own heart. You will find it nowhere else.

"Come unto me;" Jesus did not mean to come to the man Jesus; he meant that all must come to the Christ within. Each one of us has Christ within his own soul, but we have not listened to his voice. We have been so busy with the outer things, the cares and pleasures of the world, that the "still, small voice" within has been completely unnoticed. It is there, however; you cannot wholly smother it, for it is the voice of the real man in you. The outward appearance is not you. *You* were made in the "image and likeness of God," and that "image and likeness" is within you, waiting for a chance to manifest itself outwardly. " Come unto me," means come to yourself, come to your Christ-self, and you will find rest unto your souls.

Men are now talking peace, as never before. They plan to make peace, but they no sooner get together for this purpose than the old dissatisfaction and unrest

begin all over again. They evidently have not heard the voice that says, "Come unto me, . . . and I will give you rest." "I am meek and lowly in heart."

If we would have peace, real peace, the peace of God, which is far greater and better than any man-made peace, we must become meek and lowly of heart, like our elder brother Jesus. The hearts of the peace-makers must be purged of pride, of vanity, of selfishness, of greed, of vengeance. As long as these things are in the hearts of men there can be no peace on earth.

If all those who desire peace would just drop the affairs of the world for a while and cultivate acquaintance with themselves, get to know the Real Man (the *I Am* or Christ Man) within themselves, they would find ways and means of making peace which would surprise them, and which would work like a charm with the wildest and most bloodthirsty peoples and nations. They would know that "All authority hath been given unto me," and the beauty and simplicity and might of that power would be startling.

How are we to get this power, this peace, and all other good things? Let us take the admonitions of Jesus for our guide. He says, "I am come a light into the world," and again, "Follow me." Now, it is easy to follow one who goes on before with a light, isn't it? So we will follow Jesus' directions; he knows the way, because he has traveled it. He tells us, "Seek ye first his kingdom, . . . and all these things shall be added unto you," meaning that everything necessary to happiness and satisfaction will be added. We have all been looking for happiness and satisfaction, but have we sought these things in the kingdom of God? Jesus tells us, "The kingdom of God is within you." It has been there since the beginning, but we knew it not. In this kingdom is our God, waiting to give us all good things, if we will but get acquainted with him. Do we know who God is? He is our Good (God). The two words mean the same thing, and God gives us himself (All-

Good), just as fast as we can receive him. There is no end, no stinting to God's bounty, except as we stint ourselves in thought about God.

Get quiet and learn to know your God, and prove for yourself how he pours out his good upon you. *He loves you*, for he is Love; and when you have found him, he sings a song in your heart, and peace and plenty and love and joy become your portion. These gifts are for everyone. We are all God's children. There is no selfishness in the kingdom of God. When we enter there we forget our narrow, little worldly loves that tie us up in families, in clans, in cliques, in classes and castes. We are all free and are all equal in the Christ Spirit; there is none higher, none lower, for we are all one. When I see or hear of a person seemingly very miserable, or wicked, or vicious, I let my heart speak to his heart (which is the way God's children communicate with each other), and tell him: "I know you are my brother; deep within you is the Christ, the same Spirit that is within me, and through Truth within you, you will be led to the light; you will find our Father, even as I have found him. I love you, my brother. You are not 'down and out;' you are not wicked; you are the Son of God." If a great personage tries to frighten or overpower me with his greatness, I smile within myself and say, "We are brethren; I am the Son of God, and so are you; God's love is in us both and leads us both to do his will; there is no high and no low in God's kingdom; the Father loves us all alike."

You may ask, "How am I to get into this wonderful kingdom of God within?" Jesus says, "Seek, and ye shall find." If the desire in you is strong enough, you will seek with your whole heart and according to the Law, you shall find the kingdom. You can depend on that promise. The God within you is everything that is good.

Jesus said, "Have faith in God." If we have faith in God we will also have faith in his kingdom. At

first faith may be small, but it will grow with exercise and use. Light and understanding on many dark points will be discerned; they will increase faith, which in turn stimulates your courage to investigate further.

The greatest and best help to the kingdom, is Love. Remember that God is Love, that you are his child, and that it is through you he chooses to express his love to others. Think on this thought day and night: "I am here to radiate God's love to all creatures. I have nothing to do with condemning, judging, criticising. God knows nothing of these things. I am here to express his love, his goodness, his peace, his joy, and his prosperity. I do not condemn myself or anyone else. I love everything and everybody." If you follow this plan you will find yourself very soon in that kingdom where all good is added. See no evil in yourself or in others. The more good you see in others, the more good you will have in your own life, and the more good you can do. Do not overlook loving the animals, for they are also God's children. It is through man that the animals will be freed from bondage and regain rest. The time is at hand when all cruelty must cease and love reign supreme. Then there will be no wild beasts, for they will have learned the law of love from man. No one will harm anything, for we are all one family, and members of the same Body.

Turn from the Past with its old regret;
Harvest the wisdom and shut the door;
Turn to the dawn when the sun is set,
Turn from the chill of Nevermore.
Learn to forget.

Is there a past with a judgment-debt?
Do what you can, then, make your pledge;
And, turning away from the memory-fret,
Live on the moment's brittle edge.
Learn to forget.

—*Edwin Markham.*

CHRIST, THE ONLY BEGOTTEN OF THE FATHER

Story Covering Lesson Two, Part Two, Unity Correspondence School Course. Written by

ALICE RUTH

The farmer and his guest were sitting on the porch one fair Sunday morning in June, enjoying the pure air and the view of vast fields of green, growing crops, which stretched out many acres beyond the trees, vines, flowers and rose-covered arches surrounding the farmhouse. The birds and bees, flitting among trees and flowers, were sounding notes of joy and praise. The farmer in his new-found joy of believing in God, turned to his visitor for more enlightenment.

"It is easy to believe God is in all this charm of nature," he said, "since you have so well defined his character, but what of the man Christ Jesus? I have a dim recollection that back in my boyhood days, when I was compelled to attend Sunday School, they talked a three-in-one God, which they called Father, Son and Holy Spirit. I never did understand it. Christ seemed to me more real than God. Surely there could be no Christianity without Christ. There would be no excuse for having the New Testament unless he really lived the unique life it records of him, for it is nothing more than a history of the life and doctrine of Jesus Christ."

"He lived it, without a doubt, my friend," said the visitor. "Too many people would gladly have disproved it long ago, had it been possible. He was truly Christ, the only begotten of the Father. Metaphysicians, in explaining the Trinity, use the terms Mind, Idea and Expression. God is the One Mind. Man is created in the image and likeness of God, therefore he partakes of the quality of the Mind from which he springs. A watchful study of our own mind reveals how the One Mind creates.

"Everything we behold was first an idea, and back of the idea is mind. When the idea is expressed, or pressed out, it is brought forth into visibility. Elias Howe invented the sewing machine, but first he had to image the idea in mind, and give it expression by thinking upon it. The sewing machine is the manifestation of the idea expressed.

"Man was first an Idea in Divine Mind. The expression of that Idea was Christ, the Son, the first-born, the Perfect Man-Idea, the offspring of the One Mind. The Son, being the expressed image and likeness of the Father, is perfect even as the Father is perfect.

"Christ is the first-born, or original Idea of Man; 'The image of the invisible God, the first-born of all creation.' 'In him dwelleth all the fulness of the Godhead bodily.' As the Son has all the characteristics of the Father, he is eternal, omnipotent, and omniscient."

"How can this be true of Jesus Christ?" inquired the farmer. "He only lived thirty-three years, according to the record."

"About that length of time elapsed between his birth and crucifixion," replied the visitor, "but that was not the beginning nor end of his life on earth, for he said, 'Before Abraham was, I am,' and 'Lo, I am with you always.' As his great trial approached, he said 'And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.'

"Another thing to keep in mind is the distinction between Jesus and Christ. Christ is the perfect Idea of man, or thought of man, in God-Mind. Jesus is the perfect expression of that Idea. Jesus Christ is the Perfect Man demonstrated.

"Jesus Christ claimed nothing for himself. All his claims were made for the Son, the Christ within, which he came to express.

"In the first chapter of John, we read, 'In the beginning was the Word,' that is Logos, or Thought. The Word or Thought was with God, and the Word

(Thought) was God. All things were made by God, that is by Thought. The Logos identified in Substance is the Christ, the Son, the living or creative Word that was with God in the beginning. The beginning is the eternal now, and Christ is eternally associated with the Father in the glory of creating. Therefore, we honor the Son even as we honor the Father for Jesus said, 'I and the Father are one.' The one Father-Mind is in its Idea, and the Idea is in the Parent Mind. Though they are one, the Father is greater than the Son, as that which begets is greater than that which is begotten. Jesus denied his personality and identified himself with the Son, the Christ within. Herein lies the secret of his power, and his capacity to prove himself equal to every occasion.

"At a wedding in Cana, to save the host from embarrassment because of the lack of wine, Jesus turned the water into wine quickly and successfully, and so quietly that the guests unsuspectingly commented on its superior quality. When money was needed, he directed a fish to be caught, and sufficient money was taken from its mouth to meet all requirements. Christ Jesus was a bountiful host to thousands of hungry people when the only visible supply of food was no more than a small basketful. When the widow wept despairingly over the death of her only son, Jesus spoke the word of Life that restored the precious son to his mother. Even those too far away for him to visit felt the power of his spoken word and were restored to health. He calmed the furious sea when his companions feared a shipwreck. When the lepers, those social outcasts who, while living, were legally dead, besought him for help, he cleansed them, thereby restoring them to citizenship, to home and to loved ones. He gave sight to the blind; truly, 'he went about doing good.' So powerful is his influence even to this day that throughout Christendom no legal document is of value without the date of his birth upon it. Yet the Hebrews, whose

prophets had for ages predicted his coming, failed to recognize him because they knew not the true nature of God.

"In the light of spiritual understanding we know both the Father and the Son as our own indwelling Life, Substance and Intelligence. We are the Sons of God.

"Jesus, who demonstrated his sonship, is our Elder Brother. He taught us of the Father and of our sonship. By his living words he made it possible for us to be quickened to a consciousness of the Christ within us. This consciousness is the 'light which lighteth every man, coming into the world.' This light overcomes the darkness of ignorance and materiality, and reveals the glory of the indwelling Christ of God."

The visitor noticed that the farmer's wife, who had silently joined them, sat near in a listening attitude, while other members of the household had gathered around.

"We are all interested," said the farmer. "Make it a Sunday morning service, since you have an attentive audience."

"We were speaking of the Word," resumed the visitor, "the Divine Idea of Perfect Man. The Word is the seed. We receive it by faith, that is, we believe we are begotten of God, and thus the seed sown in our consciousness by the Father, is quickened and brings forth after its kind. God's Idea of man is that man shall express Life, Love, Substance, Intelligence, Strength, Power, and all other qualities inherent in Divine Mind. To manifest Christ we must express these qualities. We must abide in him, that is, think godly thoughts. Jesus was always conscious of the Omnipresent Life, Love, Intelligence, Substance and Power, flowing in and through him; thus he continually realized his oneness with the Father, and through this realization performed all the so-called miracles.

"As a teacher, he transcended all intellectual science, because he taught spiritual truths that belong

to a higher domain than the intellectual phase of consciousness. He said, 'Whatsoever ye shall ask of the Father in my name, . . . ye shall receive.' 'Ask, and it shall be given you.' Asking in his name means more than saying 'in the name of Jesus Christ.' It means to ask in the Christ consciousness, or from the point of spiritual realization that 'I and the Father are one.' As a teacher, Jesus has shown us how to reach this high plane of consciousness.

"Jesus said, 'He that eateth my flesh and drinketh my blood abideth in me, and I in him.' His blood is life, his flesh is Spirit-Substance. These qualities are appropriated by the mind as spiritual thought. Both mind and body are transformed; they take on the characteristics of the dominant thought. Spiritual thought is the bread that cometh down from heaven, that a man may eat thereof and not die. Jesus demonstrated in his life the truth of these precepts. He said that his disciples should do even greater things than he had done, and metaphysicians today are demonstrating even as Christ did, proving the truth of his statements. We appropriate the substance of his statements of Truth by laying hold of them with the mind and meditating upon them. We acknowledge God as the One Presence and the One Power. We realize that Christ overcame the world, and because God is no respecter of persons we believe that all men may do likewise. Let our desire be, Increase our faith in the One Reality."

(To be continued.)

"There is a jewel which no Indian mines
Can buy, no chemic art can counterfeit:
It makes men rich in greatest poverty;
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain:
Seldom it comes, to few from heaven sent,
That much in little, all in naught—
Content."

TWO BAPTISMS

CHARLES FILLMORE



APTISM has always been considered one of the fundamental rites of the Christian Church. The church has been divided on the question as to what constitutes baptism; some recognize but one baptism, water; others, two baptisms, water and Holy Spirit. If men understood the real principle back of baptism, they would not give any great amount of power to its form. The truth is that the form is wholly unnecessary to one who knows the true value of the act, for without baptism there is no remission of sins.

The rite typifies two symbolical baptisms, and both are absolutely necessary to soul unfoldment. Someone has said that man, in his outer nature, is a progressive animal, but in his inner character, perfect. Man is the Son of the living God. He must come to the consciousness of this Sonship, and he has the power to do so through following the law of the Spirit. This law is made manifest through thought.

Thoughts make things. Every thought builds forms in mind and body, and these forms become part of consciousness. The making of man in his self-consciousness is very much like making a plaster cast. The artist has his clay and his cast; he puts the clay here and there and everywhere in order to bring out the perfect model. Exactly the same thing is true of the *I Am* in each one of us. We are taking from Universal Substance, from Universal Intelligence, and from Universal Love, the qualities that are necessary to do the work, and with every thought we plaster a little of these elements into the consciousness, and we say, "Behold the man!"

But is that all of the man? No. You tell us that you are becoming more and more alive in your understanding, as you get deeper and deeper into the Truth.

Surely you are; and the Christian religion rightly understood is one of the greatest schools for the development of man in soul and body. But we must understand the Christian religion. If we simply study it in its external form, we get externality; but if we study it in the Spirit, penetrating the Scriptural symbols, then we have the key to every situation, and progress, unfoldment, development are increased and accelerated, and we find that baptism is a divinely instituted rite necessary to the soul's purity.

Metaphysically, baptism corresponds to denial. The thoughts that we are constantly evolving fill our field of consciousness with elements pure and impure. In both the conscious and subconscious mind we are constantly building thought structures, and the body is the burden bearer. The body carries around all thoughts we have been thinking. They are heavy; when folks believe that they are burdened with hard conditions and hard work, they become stoop shouldered. They really are burdened, but it is a burden of thought, and the body suffers in consequence. "From the foundation of the world . . . the Lamb . . . hath been slain." The Lamb is the body.

As an example of thought action and its results, observe those who constantly dwell in an atmosphere of material thought. Their souls are as heavy as their bodies with earthliness. Where is there room for the entry of spiritual thoughts in these? They must have this excess of materiality washed away. Giving up the old thoughts is the process that is pictured as the baptism of John, washing away and cleansing, or, as he said, "I . . . make straight the way of the Lord." It is that attitude of mind which we enter when we first see the Truth.

Truth is not substance to us until we make room for it in the very character of our minds and bodies. The first step in the perfect realization of the true baptism is to unload, to let go, to give up. This is the cleansing,

the washing, the being made white as snow, through the blood of the Lamb. It is the work of John,—that consciousness in us which is willing to be cleansed.

Some of us are in a state where we do not readily receive the cleansing. We do not wish to give up our old ways, our shortcomings, and limitations. We want the new; we want the power of the Spirit; we want the joy; we want the health, but we also like the old and cling to it. If we are not progressing in the new way, it may be that we have not been cleansed of the old thoughts—have not received the full baptism. We must be willing to deny to the uttermost all our sins and shortcomings. If we enter into this Christian discipline, we shall be willing to let go of every error.

Such is the thorough nature of its work, that there is no stopping place in the great process of spiritual cleansing. When the law begins to work in man, it goes to every part of his being; it carries health; it carries purity; and when we say to you that you must deny your sins, that you must be cleansed and purified with the cleansing and purifying power of the Holy Spirit, we mean that you shall apply a definite process, a baptism, a giving up of all the old ways of thought, the old avenues of expression. It means a giving up of limitations and shortcomings. It may mean a giving up of the ways in which you have been reared—the ways that you have been taught in the church. In the ultimate it means a giving up of the very body itself. Does it mean death? Yes, death of the body of sin. Jesus gave up his body of sin (material thought), and his inheritance was a body of Spirit-Substance. He received the baptism of John (denial), that the law might be fulfilled in him. We must all receive this first baptism in order that the way may be opened for the second in the quickening Christ-Mind. John made straight the way of the Lord.

The second baptism is that of the Holy Spirit. The first is a water baptism, cleansing; the second is a fire

baptism, purifying. Denial disintegrates and washes away. One can deny the body until it will perish. So all material objects will disappear if we think and talk about their absence. Money, houses, lands, friends and even foods disappear to those who get into the denial habit.

Right affirmation is the creative process of Being. God said, "Let there be light," and it was very good. This creative law, set into action by Supreme Mind, has its fires lit at the center of man's being, but it must be kindled anew to raise both soul and body to the Christ standard. This lifting up is through affirmation, spiritually the second baptism.

It is not sufficient to be baptized with water but once and then rest in that ceremony for salvation. The true Christian is baptized daily, even hourly in some busy souls.

Denials become obsolete as the soul goes forward to perfection. John is pictured as saying that he should decrease and Jesus increase. When we have attained the Christ consciousness we shall neither deny nor affirm, but joyously realize that "I and the Father are one." This realization often comes to one who has in his silent prayers and meditations received the baptisms of John and Jesus. The Scripture says that Jesus did not baptize but his disciples only. This means that the ego (*I Am*) should quicken the inner faculties, and through them baptize the body. When Jesus is pictured as feeding the five thousand, he gave the food to his disciples and they passed it to the people. Here we are shown that the *I Am* depends upon its quickened thought centers in the body to do its building.

It is very important that we balance the two baptisms in consciousness. If, in your daily meditations, you find yourself becoming "heady" it is evident that you have affirmed too much. Then equalize this condition by an attitude of denial. Jesus is our best teacher and guide. When he became too willful he received the baptism by

giving up his will to God. He said, "Not my will, but thine, be done." When he felt the personal ego getting puffed up over the mighty works, he quietly affirmed, "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." He said, "Follow me" and "Keep my sayings." This means that we are to follow him in finding the kingdom of God, which is within us. Jesus fulfilled the whole law of God. He fed the five thousand cells of his body and was also transfigured on the Mount of Divine Understanding. He drove the traffickers out of his temple, but commended the tricky steward. He allowed his flesh body to die upon the cross, that he might fully demonstrate his power over death. These are the paradoxes of denial and affirmation. Do not ask for their meaning from your intellectual viewpoint. Spiritual things must be spiritually discerned.

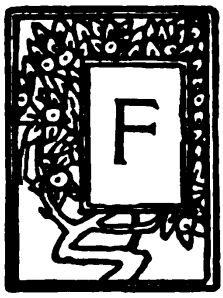
When we truly love and adore God, and the Holy Spirit dwells within us, we naturally and without effort drop sin, evil and foolishness and live in energetic holiness. Religion is love of God. Religion makes a man larger and not smaller, makes him purer and sweeter and more wise and powerful. Religion helps us to free the soul and to be and to do the very best that it is possible for us to do. All religions lead to the same goal—God. Love of service, labor and work for the good of the whole is love of God and is man's best religion. The more divine a man is the greater his work. A God-loving soul is energetic and never idle.—*Exchange.*

A perfect gift thy Father gives to thee—
Thyself, with all thy powers. Yet all will be
Imperfect, weak and in captivity,
Till thou, his child, give all thyself away
To God and to thy brother, day by day.

—*Theodore C. Williams.*

RELATION OF PARENTS AND CHILDREN

IDA M. MINGLE



ROM time to time, the author has written articles covering the various angles of the idea of regeneration, and its practical application in daily living. The articles were written, not because they were adverse to generation, but because regeneration contains within itself the supreme goal of spirituality. *Where vision is lacking the people perish.*

This article is the first of a series of reconstruction ones which will be published from time to time, and which follow naturally the "John the Baptist" work heretofore set forth, in making straight the way to the perfect Christ manhood which is to be attained in this Christ age.

The elimination of self-deception, self-justification and self-righteousness is the first step toward spiritual unfoldment. Having perceived, free from all prejudice, the necessity of emptying the cup of the human heart of its false ideas and beliefs in customs and practices that are not conducive of eternal good, in order that it may be filled to overflowing with the fullness of Truth, it needs be that we begin at a convenient starting point in man's life, as a base from which to operate toward perfecting consciousness. The convenient starting point is with the child mind, for stripped of most, if not all, of its impressions of conscious activity, it lies, like the potter's clay, ready to be molded into form and beauty.

But before parents can begin to fashion the soul life of their children it is necessary that the family relation as a unit of civilization be understood. Parents must realize first that they are only the guardian angels of souls seeking Christhood; that to them have been entrusted the first steps of disciplining, harmonizing, beau-

tifying and perfecting a soul that fell short of the standard of the Perfect Man, and who, through its present environment is seeking again a closer and fuller union with God.

Whether you believe in the idea of reincarnation or not, no one can be presumptuous enough to insist that man has his beginning at birth and his ending at death. Every parent realizes that his child has more conscious knowledge of himself and his surroundings than he has learned in a few brief years. Not long since a mother of a boy of three confessed to me that her son was wiser than she in many respects. From whence came his wisdom? It came from the One Source of Wisdom—from the Infinite Father-Mother Mind which originally begat the child. A child therefore is not the son or daughter of James and Mary Smith, but the son or daughter of God. This realization does not lessen an expression of love between parents and child, but rather intensifies it, and at the same time, places human relationships upon a purer and a freer foundation.

In this realization, instead of continually seeing and imaging upon the responsive Mind consciousness, which the child is in reality, the likeness of grandmother Smith or great-grandmother Davis, the wise parent holds the child in mind as the offspring of the One Father-Mother, and images the Divine qualities of Life, and Love, and Truth and Harmony upon it, thus calling out of the child mind its inherent and natural Divine attributes.

Heredity is governed and controlled by thought. Family resemblances are due purely to suggestive and similar images held in the mind of the parent or the child, or both. Just in proportion as human, fleshly characteristics may be implanted upon the child through thought upon them, even so continual thought upon the child's Divine inheritance would impress its mind and body with those qualities that are beautiful, constructive and eternal. When this Truth is realized and practiced, parents will have no occasion to bemoan the fact

that their son or daughter shows an undesirable trait of character very similar to Uncle So-and-So, whose life was no credit to the family.

The Truth of the matter is that the soul, having lost its identification as individual consciousness through dissolution of its thought-form (body), is thrown back upon its original creative impetus for expression in bodily form. This is the psychic urge which prompts all desire for parenthood, and comes out of the incentive to render service one to another, however unconscious the parents may be of this fact. It follows, then that the purer the concept of life, and the greater the understanding of soul evolution, the more fitted parents are to liberate the waiting soul and give it the thought influence at conception necessary for its highest unfoldment; for it is at conception that parents invite their children, and the soul begins its body building.

It is an interesting fact that the embryonic body begins with the eye, which is the symbol of light, and manifestation of soul intelligence. Parents either illumine or darken the soul through their thoughts and acts at this period of the progress of the soul to reëmbody itself. Happy is the child who is conceived in wisdom, and welcomed as a member of the family. His chances for perfect manhood is infinitely greater than the one who, as David puts it, was conceived in sin and brought forth in iniquity.

Emerson tells us that "the child is father of the parent." Soul unfoldment is governed by certain scientific laws, chief of which is that we attract, either through experience or through understanding, that which is necessary to promote our progress toward the attainment of our highest good. Children who are ready to be governed by laws higher than those of physical discipline attach themselves to an environment conforming with their dominant desires. This accounts for the difference in the character of homes. It is self-evident that where families are in continual turmoil that this is

the opportunity of the souls involved to establish harmony with each other, with the family love as an incentive. They are seeking to work out certain karmic influences heretofore set into operation.

On the other hand, we note the harmonious home, all the members moving with the current of love toward mutual helpfulness and fellowship. When peace and love have been attained in family relationships, the soul emerges into universal consciousness and becomes a teacher of humanity in a broader and a more impersonal sense. It may be that only one member of a family steps out into the universal, letting go of father, mother, brothers and sisters, for Christ's sake, but it is a scientific fact that he could not have stepped out from the family relation until he was ready. Why then should a soul lament at the breaking up of the family life when it means his advancement and his opportunity of furthering the kingdom of heaven in the earth? The symbol is not despised because it is no longer needed. It is well and good so long as it serves a purpose of growth and advancement.

The mother of Jesus was early called upon to learn the lesson of self-abnegation, for her son, at the age of twelve, chose to be about his Father's business. The age of twelve is recognized in this day as the period of accountability, and the child's capacity to choose the right, and build character constructively, depends much upon what he has been taught prior to this age.

The law of giving and receiving is always operative. While a child may need training along a certain line which particular parents may give it, it does not follow that the parents are exempt from being taught along another line by the unfolding child. Man is mind, having no age, nor beginning, nor ending, and that which is called the family is but representative of different expressions of mental activity, all needed to play upon each other that the whole may be perfected. This being true, it is necessary that a family worship

at the One Shrine if harmony is to be established, and unfinished soul experiences be brought to fruition.

At this time in the evolution of the race many adjustments are taking place, but paramount among them is the reëstablishment of the family life. The stress of the last few years severed bonds of selfishness, personal love and family attachments as nothing else could have done, and placed souls in a position to work out their Christhood in a much freer manner. From now on the family must take its place as a factor for *universal good*, and only an understanding of the One Father, and man's individual relation to him, will alleviate the heartaches attending the adjustments in family life.

The urge for freedom is but the cry of the soul for knowledge of its Creator. This knowledge is best applied to the child mind and parents are best equipped for a harmonious family life if they are possessed of substantial moral character and an understanding of soul evolution.

Physical statistics show that three-fifths of the children born during and immediately after a war are of the male sex. Metaphysical knowledge of soul evolution, and the idea of reincarnation, reveal the reason for this record. Spiritual science would infer that more wisdom is demanded, and this desire registers itself in the manifest world as the masculine element. The positive and negative (male and female) poles of being are always seeking equilibrium. They cannot be thrown out of balance either in individual or universal consciousness without inharmony and disorder manifesting, and nature seeks to balance these poles on the plane of consciousness over which she has jurisdiction.

Spirit is innate in man, and however gross and material the family life may appear, the cosmic urge for enlightenment and more intelligence is continually seeking fulfillment. Parents should realize that the goal to be attained by every soul is perfection; that self-conscious and personal identity must, at some point along

the path of life, merge into identity within the Father-Mother Principle out of which soul consciousness evolved.

All growth is under law. The law governing the unfoldment of man is depicted in the first chapter of Genesis, and is known as the Creative Process. All educational training, whether it be with the tiny infant or with the adult, must be an unfoldment of the Light from within and conform with the seven steps set forth in the Creative Process.

Living is as scientific as mathematics. The better grounded parents and teachers are in the principles governing the orderly unfoldment of children (mind), the better fitted they are to be the molders of the character of the boys and girls who are destined to become the supermen and superwomen of the Christ age now dawning upon humanity.

[AUTHOR'S NOTE—The next article will be devoted to ideas on child training, and will deal exclusively with the first step of the Creative Process—the unfoldment of Intelligence.]

REALIZATION OF ABUNDANCE

I recognize that to manifest abundance I must think richly, speak richly, and act richly.

My whole mind must be like a watered garden, rich and fertile,—rich in Love, generosity and good will.

The fertilizing quality of the mind is Love, which always expresses in generosity.

According to the generous yield of my mind am I "enriched to all bountifulness."

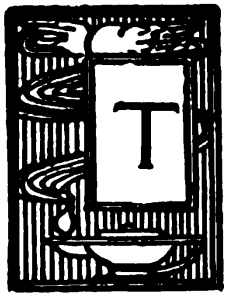
My work is to see that my mind is kept free from the weeds of selfishness, that God's abundant increase may be fully manifest in and through me.—*Good Will.*

The Kingdom of God is not known to a man when God's will becomes his law, but when God's will becomes his will.—*Geo. Macdonald.*

THE OBJECT OF THE CHRISTIAN LIFE

GEORGE CROUCH

"Thy kingdom come. Thy will be done, . . . on earth."



HE problem,—if there be such a thing in the spiritual life,—is not how sin or evil came into the world, but how man may cease from sinning. Every living thing must progress. The act or state of living demands this. To remain still, inert, and non-progressive cannot apply to anything with life.

Man, the highest form with life, is impelled to respond to some power about him, and of which he feels he is a part. To fail to do so lessens the activity of life, but to respond to and fulfill the demands of this impulse quickens man's senses, his faculties, his life. He has life more abundant.

The Christian is one who has more life than he once had, and just in proportion as he answers to the demands of the power impelling him, he expands towards the perfect life—the life of God. The power knocks and urges progression. More life is necessary for the Christian that he should grow, expand, and develop.

But man, mistaking this power as his own, imagines he is self contained, that he is able to act his own part, to progress to greater development unaided. Saul [Paul], the Pharisees, and the Jews thought this. They were satisfied in themselves, and remorseless in persecuting the disciples. Saul tyrannized the early followers of Christ at every opportunity. The Pharisees and Jews were, then, in the same position that men and women are in today. They did not know themselves to be wrong, and their whole idea of righteousness was based on a false conception. They were destructive.

No Christian now, no follower of God in any age or time, can or could be destructive in act, word, or thought. His conception of righteousness would be false, should he try to be. The power of God surrounding man is for construction only. It is man's life to progress, construct, and uplift. Man cannot use any power but this one power. He cannot speak, drive an automobile, or move his body, except by using the God power.

But man is constantly, hourly, and momently misdirecting and misusing this power, in a destructive application, through a conception that he is acting independently, that he can do as he wills with what he regards as his own. That is why Saul [Paul] breathed out threatenings and slaughter, believing his idea of righteousness was right, and that it gave him power to destroy. That was the failing of the Jews and Pharisees, also. That is why the church is beginning to awaken from its inertia. The former ideas of righteousness, although believed to be true, were based on a false conception and on a wrong application of God's power. God's power is to be constructively, never destructively used.

This marvelous power of God, ever within man's reach, must be used as a power belonging only to God, used for the good of mankind. Men must learn the Truth, however sure they may be that their own ideas are right. Saul had to learn, "I am Jesus whom thou persecutest." After the lesson, he received his sight and used the power of God constructively.

The Christian is made. He does not make himself. He is an ordinary man with many blemishes, who is willing to know, strive, live, and recognize that all power surrounding him belongs to God. To use this power to the advantage of himself and his fellow men, he must think and speak constructively. He recognizes the ideal in man, the perfection of man, and by every thought and spoken word, he is building up and fulfilling the

condition of his life—more life—life abundant. The Christian constructs consciously in and through the power of God. He has faith in the Almighty Father, regardless of apparent consequences. He goes on from strength to strength, using this power daily for the common good of all.

Christianity is meant for all. There cannot be an exclusively individual righteousness, or an exclusively personal salvation. It is only when a man is willing to lose his life for all, that he becomes a Christian. "Why callest thou me good? none is good, save one, even God." The man who seeks individual righteousness is selfish and does not understand that his life must be given to God's use for the universal coming of the kingdom. Man does not make himself good, but having come into harmony with God, and having become an instrument for using divine power constructively, he loses his life, he gives his life, he becomes a Christian, a Christ, a Son of God, a Redeemer of other men. God does all the work of establishing his kingdom on earth, and man is merely the instrument for using and applying the power to produce the result. Man lives, breathes, moves, speaks, thinks and acts in God's power constructively, and with benefit to the whole.

This world is a good, beautiful, and heavenly world. It is good to live in, and it will become better as the kingdom comes more fully, as his will is done more completely. These changes will come about by man's accepting more life, and by using power constructively. He will see his duty to every man. He will cease from living the unpardonable sin, the only sin common to all ages, selfishness. No man can ever save his life, or aid others, except by losing his life in self-forgetfulness. Where pride and selfishness are prominent, then the use of God-power is destructive.

Man need never struggle for self when he lives in God-power. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto

you." That is a definite promise to the man building up in the power of God. The Christian life aims at perfection. Man is perfect only in using God-power constructively. The kingdom of God will come through Christian men and women constructing it by the use of that power of God which is within their reach.

If men do not accept the impelling power surrounding them, they are cut off. The good of the whole is the end in view. Jesus describes such men as "cast forth." He is referring to those who are selfish, those who do not produce fruit, those who will not use their lives, those who are content to use the power of God destructively.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: . . . The branch cannot bear fruit of itself." The grafting or budding of a tender shoot to a tree often fails to take, the sap does not flow, and connection is lost. So it is with man when he fails to respond to the power of God. He will not permit the Christ-life to enter into his composition, and he lives unconnected and unfruitful in his spiritual life. He has no life in himself to construct, to produce fruit, or to fulfill the purpose of his being, unless he be willing to respond to this impelling power, the power of God. Only as man has made connection with the vine which sends forth life-giving sap to every cell of his body, stimulating and invigorating each purpose of his life, can he hasten the coming of God's kingdom, and the doing of his will among men.

It is only the lives hidden in God and to him wholly consecrated which have power to tell upon those which lie on a lower level, and to lift them higher by the very intensity of their own spiritual love.—*H. Bowman.*

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—*Ralph Waldo Emerson.*

BY WORKS IS FAITH MADE PERFECT

What doth it profit, my brethren,
If a man say he hath faith,
But have not works?
Can that faith save him?

If a brother or sister be naked
And in lack of daily food,
And one of you say unto them,
Go in peace,
Be ye warmed and filled;
And yet ye give them not
The things needful to the body;
What doth it profit?

Even so faith, if it have not works,
Is dead in itself.

Yea, a man will say,
Thou hast faith, and I have works:
Show me thy faith apart from thy works,
And I by my works
Will show thee my faith.

Thou believest that God is One;
Thou doest well:
The demons also believe, and shudder.
But wilt thou know, O vain man,
That faith apart from works
Is barren?

. . . . . .

By works a man is justified,
And not only by faith.

. . . . . .

For as the body apart from the spirit
Is dead,
Even so faith apart from works
Is dead.

—James 2:14-26, Am. R. V.

THE TRUE LIKENESS OF OUR SAVIOR

The following is a description of his appearance and character, and the portrait was carved on an emerald by order of Tiberius Cæsar, which emerald the Emperor of the Turks afterwards gave from the treasury at Constantinople to Pope Innocent VIII, for the redemption of his brother, who was then a captive taken by the Christians.

This description of the person of our Savior is taken from a manuscript now in the possession of a peer of the realm, and in his library, and was copied from the original letter of Publius Lentullus at Rome:

"There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a Prophet of Truth, but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of disease.

"A man of stature somewhat tall and comely, with very reverend countenance, such as the beholders may both love and fear—his hair of the colour of chestnut full ripe, plain to his ears, whence downward it is more orient and curling and wavering about his shoulders; in the midst of his head is a seam or partition in his hair, after the manner of the Nazarites.

"His forehead plain and very delicate, his face without spot or wrinkle, beautiful with a lovely red—his nose and mouth so formed as nothing can be reprehended, his beard thickish, in colour like his hair—not very long but forked, his look innocent and mature, his eyes grey, clear and quick. In reproving he is terrible, in admonishing, courteous and fair spoken, pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body excellent, his hands and arms most delicate to behold. In speaking very temperate, modest and wise. A man for his singular beauty, surpassing the children of men."—*F. A. B.*

SUNDAY LESSONS

LESSON 11, SUNDAY, JUNE 15, 1919.

PRAYER.—Luke 18:1-5, 9-14.

1. And he spake a parable unto them to the end that they ought always to pray, and not to faint;
2. Saying, There was in a city a judge, who feared not God, and regarded not man:
3. And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.
4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5. Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.
9. And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:
10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.
12. I fast twice in the week; I give tithes of all that I get.
13. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.
14. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

GOLDEN TEXT—"*In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.*"

SILENT PRAYER—*Let the mercy of God descend upon me and cleanse me of all sin.*

Undoubtedly the one thing that stands prominent in the teaching of Jesus Christ is the necessity of prayer. He prayed, or in some such manner invoked the pres-

ence of God, on the slightest pretext. He prayed over situations that most men would handle without the intervention of God. The skeptic often asks why, if he was verily God incarnate, did he so often appeal to an apparently higher one? To answer this intelligently and truly one must understand the constitution of man.

There are always two men in each individual. The man without is the picture which the man within paints with his mind. Mind is the open door to the unlimited Principle of Being. When Jesus prayed he was setting into action these various departments of his individuality, in order to bring about certain results. Within, he was God-identity; without, he was human personality.

The various mental attitudes included in the word *prayer* are not comprehended by those unfamiliar with the spiritual constitution of man. When the trained metaphysician speaks of his demonstrations through prayer he does not explain all the movements of his spirit and mind, because the outer consciousness has not the capacity to receive them.

When we read of Jesus spending whole nights in prayer, the first thought is that he was asking and begging God for something. But we find prayer to be many-sided. It is not only asking, but it is receiving, also. Pray believing that you shall receive. Prayer is also invocation and affirmation. Meditation, concentration, denials and affirmations in the silence, are forms of what is loosely termed "prayer."

Thus Jesus was demonstrating throughout the night over the error thoughts of mind. He was lifting the mortal mentality up to the plane of Spirit through some prayerful thought. The Son of man must be *lifted up*, and there is no way to do this except through prayer.

One who practices exercises of thought-power discovers that there is a steady growth with proper use. The powers of the mind are developed in manner similar to the strengthening of the muscles of the body. Persistent affirmation of a certain demand in the silence

concentrates the mental energies and beats down all barriers.

Jesus illustrates this power of affirmative prayer or repeated silent demands for justice, as a widow, or one bereft of worldly protection and power. Under her *persistence* even the ungodly judge succumbs. The unceasing prayer of faith is commanded in the Scriptures in various places. (See I Thess. 5:17; Rom. 12:12; Eph. 6:18.)

If a man's prayers are based upon the thought of his own righteousness and the sinfulness of others, he will not fulfill the law of true prayer. Self-righteousness is an exclusive thought and closes the door to that great Father-love that we all want. We are not to justify ourselves in the sight of God; we are to let the Spirit of Justice and Righteousness do its perfect work through us.

DEFINITIONS OF TERMS USED

Individuality—That which characterizes one as a distinct entity or particular manifestation of Divine Principle.

Personality—The sum total of characteristics which man has personalized as distinct of himself, independent of others, or of Divine Principle.

Metaphysician—One versed in the science of Mind, or Being.

Demonstration—The manifestation of an ideal when its accomplishment has been brought about by one's conformity in thought, word, and act, to the creative Principle of God.

Affirmation—A statement of Truth. A statement, the central idea of which accords with Divine Principle.

Silence—Silent communion with God. Prayer.

Mortal Mentality—Mind laden with ideas of a mortal or material nature.

Thought Power—The moving force within an idea which gives it expression.

Concentrate—To gather into one body or force.

Righteousness—Right use. Use in accordance with Divine Will.

QUESTIONS

1. Is prayer a necessity to man?
2. To what extent should we pray over the incidents confronting us daily?
3. Is prayer merely beseeching God for something? What other mental attitudes are involved in prayer?
4. What phase of man's being is benefited by prayer?
5. Why did Jesus spend whole nights in prayer?
6. What is the effect of a self-righteous attitude in prayer?

LESSON 12, SUNDAY, JUNE 22, 1919.

LOVE.—I Corinthians 13.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.
2. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.
3. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.
4. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,
5. Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;
6. Rejoiceth not in unrighteousness, but rejoiceth with the truth;
7. Beareth all things, believeth all things, hopeth all things, endureth all things.
8. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.
9. For we know in part, and we prophesy in part;
10. But when that which is perfect is come, that which is in part shall be done away.
11. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

13. But now abideth faith, hope, love, these three; and the greatest of these is love.

GOLDEN TEXT—"*Now abideth faith, hope, love, these three; and the greatest of these is love.*—I Cor. 13:13.

SILENT PRAYER—*I open my heart to the blessings of Divine Love.*

There is a wide distinction between Love of the divine type exercised by divine man, and love of the human type, exercized by the mortal man. The immeasurable excellencies of Divine Love are set forth in this chapter. St. Paul and Drummond both picture it as, "the greatest thing in the world." The "gifts" enumerated by Paul are faculties expressed by the human mind; neither is a faculty of Divine Mind; it is more than a faculty. It is God! It is God in his highest emanation. It is the Divine Motherhood bestowing itself upon the son, who in turn reflects this Divine Love.

The Greek word rendered, "charity," in the King James Version is *agape*—pure Love. When the Risen Lord said to Peter, "Lovest thou me," he made use of the greater verb, *agapes;* while Peter, replying used the lesser, human *phileo*—to love as a friend.

Peter's denial of his Lord had proved that he had not loved him with the Divine *agape.* Hence, his meekness and hesitancy about using a term indicative of that Love that "never faileth."

1. Though I may speak with greatest—even angelic eloquence—my brilliant oratory, without this all-essential Love in my heart to give my words Divine Power, is "sounding brass, or a clanging cymbal." For in order to be an efficient messenger of the Spirit, all my words must spring out of a heart of Love.

2. Though I have attained the highest intellectual wisdom, and have through that wisdom penetrated the

mysteries of the most occult sciences—even entering the psychic domain, where "prophesy" and psychometry are found,—and though I have gone further, and have learned that unconquerable Faith which is "next-o'-kin" to Divine Love, still, without this Omnipotent Love, as a messenger of the Gospel of Christ I am a failure—"I am nothing." Unless I am "rooted and grounded in Love," my worldly wisdom and psychic powers are of no avail.

3. I may practice the world's idea of "charity" to the extent that I "bestow all my goods to feed the poor"—I may even become a martyr to my idea—yet, unless I am governed by Love, unless the spring of all my benevolence is this Omnipotent "*agape*," my charity, my martyrdom "profiteth me nothing."

4. All the Christian graces spring from Love. Love is very patient and gentle; in Love there is no envy; Love is never boastful of its merits, nor is it vain like its counterfeit, the *philia* of mortal thought.

5. Founded in Divine Wisdom, it behaves not unbecomingly, "seeketh not its own" selfishly; Love is unrevokable, since it can only love; it cannot therefore see evil, nor even think evil.

6. Truth and Love being both Divine Principles, Love "rejoices conjointly with Truth, and cannot take pleasure in iniquity," its hypothetical opposite.

7. Love covers all imperfections—does not even see them; it is perfect in confidence and truthfulness—it never suspicions others; it is perfect in hope, it is perfect in endurance—"for his mercy endureth forever."

8. Being Divine Principle, it is eternally unfailing, as God is unfailing; while everything on lower planes —the psychic and intellectual—such as "prophecies," "tongues" and "knowledge" shall "vanish away."

9. On the mortal or temporal plane of thought, all prophecy, wisdom and knowledge are but partitive—a rudimentary stage of unfoldment.

10. When the highest stage, perfection, is realized,

then the partitive, or imperfection stage, "shall be done away."

11. This partitive realm of human knowledge is not to be regarded as valueless because it is imperfect; it is a necessary step in the process of unfoldment. It is the "childhood" period, from which we are to advance to the perfection of "manhood,"—"when that which is perfect is come" to our understanding.

12. On mortal plane "we see through a glass enigmatically"—life appears as a riddle. "But when the perfect realization is come,"—then the "enigma" of life is solved:—then, instead of partitive understanding, I know God and spiritual things as perfectly as the Spiritual Father knows the Spiritual Son.

13. "Faith, Hope and Love" are the three abiding agencies for my spiritual development. "And the greatest of these is Love;" because Love is God. Faith and Hope are the higher human faculties, by means of which I reach out and lay hold of "the greatest" heavenly things.

DEFINITIONS OF TERMS USED

Emanate—To issue from a source. In metaphysics, usually referring to the silent influence of mind or Spirit.

Divine Motherhood—The brooding, nourishing element of Divine Mind, or God, in which Spiritual ideals are brought to fruition.

Spirit—God as the moving force in the Universe. Divine Principle as the breath of life in all creation.

Intellectual—Knowledge, as independent of feeling. Literal knowledge without consideration of the Spirit.

Occult—Hidden, mystical, supernatural.

Psychic—Pertaining to mental powers not common to ordinary man. Mental powers outreaching the scope of the physical man, but not yet quickened to the standard of Spirit.

Psychometry—The art of detecting and measuring mental processes.

Worldly Wisdom—Wisdom means knowledge, with the ability to use it. Worldly wisdom is knowledge of worldly things, with the ability to use them.

Divine Principle—Principle is fundamental, or general Truth. Divine Principle is fundamental Truth in a universal sense, or as pertaining to God the Divine.

Lower Planes—Planes are the different realms of ideas in which men function. Lower planes are those realms of ideas that are low in standard, or of material character.

Unfoldment—Bringing out by successive development. Growth.

Mortal Plane—That realm of ideas conceived in mortal, or material, consciousness.

Realization—To make one's own in apprehension or experience. To know Spiritual Reality. Development. More nearly complete unfoldment. Evolving the possibilities.

QUESTIONS

1. Is there a difference between Divine Love and human love? Explain.
2. What effect does love have upon our speech? Our general conduct?
3. Is love essential in Spiritual attainment? Why?
4. Do works without love fulfill the law?
5. What are some of the characteristic evidences of love? What human characteristics disappear?
6. Does Divine Love clear up one's mentality? Why?
7. What is love?

LESSON 13, SUNDAY, JUNE 29, 1919.

REVIEW: RESPONSE TO GOD'S LOVE.—Phil. 3:7-14.

7. Howbeit what things were gain to me, these have I counted loss for Christ.
8. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9. And be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

11. If by any means I may attain unto the resurrection from the dead.

12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

13. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before,

14. I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

GOLDEN TEXT—*I will praise thee, O Lord my God, with my whole heart.*—Psalm 86:12.

SILENT PRAYER—*Obedient to the Spirit of Divine Love, righteousness is fulfilled in me.*

Lesson 1—God Our Heavenly Father.

This lesson emphasizes the necessity of concentrated action, the bringing of all affairs to a spiritual standard, in order that there be a unity of thought and purpose at all times. The Love of God is the great unifying, stabilizing force in the universe, and in a state of unity with Love, man becomes whole.

Lesson 2—Christ Our Savior.

This lesson shows how the faculties are related to the working out of the Christ ideal, and how each faculty may be raised from the material plane to the spiritual. The faculties listed in this lesson are Andrew [strength], Peter [faith], Philip [power], and Nathanael [imagination]; the other disciple referred to, but not here named, was probably John [love]. Jesus Christ is our savior because he brought this principle of salvation to light. Our part is to walk and work and live in this way.

Lesson 3—The Risen Lord.

This lesson explains the resurrection as being similar to the renewing process which naturally goes on in the body, day by day. This process is quickened to its most effective degree by awakening the Christ Spirit in consciousness. Such a body does not grow old but is eternally new.

Lesson 4—The Holy Spirit Our Helper.

"The day of Pentecost" is that great day in which all of man's spiritual ideas are assembled. It is brought about by acknowledging God as the one presence and power. Through reliance upon God as the One Source, man is sustained in unity of thought and purpose.

Lesson 5—Man Made in the Image of God.

Bring out clearly the idea that man now embodies all the potentialities of God, and that these potential qualities are to be developed by opening every phase of being to the quickening presence of Spirit. Life is brought to its Divine Image by contemplating life as it exists in Spirit. So with substance and intelligence.

Lesson 6—Sin and Its Consequences.

This lesson emphasizes that self-control is greater in importance than one's ability to manipulate and control things outside of himself. Uncontrolled emotion dissipates the forces, but when all the forces are surrendered to the direction of the spiritual *I Am*, the whole man is restored to his Edenic state.

Lesson 7—The Grace of God.

Take into account the far-reaching influence of the grace of God in connection with the restoration of man to his birthright of wholeness. As God is infinite and perfect, he seeks infinite and perfect manifestation in his creation. As an earthly parent desires the highest ideals fulfilled in his offspring, so does God seek that his highest ideals be fulfilled in man, and he is ever ready to go beyond all man's ideas of law in order that this ideal be accomplished.

Lesson 8—Repentance.

True prophecy is the ability to foresee the working out of Divine Ideals in spite of man-made ideas and conditions. Evil lives only in the minds of men, and to prophesy evil is to participate in its support. To train the perceptive faculty to discern the working out of evil is the perversion of a faculty by which man might otherwise find God. To repent is to turn from evil and the prophecy of evil, and to turn toward Good and the prophecy of Good.

Lesson 9—Faith: What it is and What it does.

Consider the extent to which faith is fundamental in all of man's accomplishments. It is the messenger of all our possibilities and the working principle by which these possibilities are realized.

Lesson 10—Obedience.

Spirituality consists in obedience to the Divine Will. "Not everyone that saith unto me, Lord, Lord, . . . but he that doeth the will." This requires openness of mind for none know the will of God except they who have been quickened of the Spirit. Having received the quickening of the Spirit, man must next obey its impulse.

Lesson 11—Prayer.

Emphasize the value of being constant in prayer. Prayer, as communion with God, is not confined to time, place or circumstances. Every moment of one's life should be lived in conscious communion with God as the source of life, strength and ability to do all things. "Be instant in prayer." Let the first thought in meeting any situation be that of prayer, or one of receptivity to the Divine Impulse, that all your activity be a spiritual expression.

Lesson 12—Love.

Mere obedience to the law is not sufficient for man's ultimate spiritual attainment. Love is the predominating characteristic of God, therefore love must be incor-

porated into man's consciousness and expressed in all his activities. To be Godly, man must embody in his entire being all the characteristic elements of God. Therefore, if love is the predominating characteristic in the God-Mind, it must become the prevailing characteristic in man's mind.

LESSON 14, SUNDAY, JULY 6, 1919.

THE CHURCH: ITS LIFE AND WORK.—Acts 2:37-45; I Thes. 5:11-15.

37. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43. And fear came upon every soul: and many wonders and signs were done through the apostles.

44. And all that believed were together, and had all things common;

45. And they sold their possessions and goods, and parted them to all, according as any man had need.

11. Wherefore exhort one another, and build each other up, even as also ye do.

12. But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you;

13. And to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves.

14. And we exhort you, brethren, admonish the dis-

orderly, encourage the faint-hearted, support the weak, be longsuffering toward all.

15. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

GOLDEN TEXT—*Christ also loved the church, and gave himself up for it.*—Eph. 5:25.

SILENT PRAYER—*Through the quickening power of the Spirit, I am unified in the Brotherhood of Jesus Christ.*

People of a common religious belief band themselves together into an organization, and this organization they call a church. Other people who differ upon some accepted idea of one church, and agree among themselves upon certain other ideas, band themselves together, and another church is formed. So today we have many churches.

Differences have arisen over certain conditions of membership and over the methods by which one fulfills his obligations as a member of the church. These differences arise because of different construction placed upon scriptural teaching. When the real meaning of these points is thoroughly understood, the conflict will readily disappear.

All of these churches agree upon certain fundamental principles. Also, people outside of the churches agree largely upon these same fundamental principles. This agreement forms the whole mass of humanity into one great body. As Christ came to humanity, this great body is the Church of Christ.

However, the Church of Christ has not yet been fulfilled in its entirety, because people have clung to the smaller groups, failing to discern the real Church of Christ.

In order that this Church of Christ be fulfilled, the points of agreement must be enlarged upon; the points of difference must be eliminated through an understanding of the Christ ideal for the race as a whole. The

true Church of Christ will then be the result of unifying all men in the Christ consciousness.

The outworking of this church is first individual, and then collective. Each man must first attain this Christ consciousness, and gradually the wall of difference vanishes as all men come into the same consciousness.

The Scripture text presented in connection with this lesson deals largely with questions of church doctrine. These points will be taken up at greater length in subsequent lessons.

To the individual the lesson means that through obedience to our conviction, the forces of mind and body hitherto untrained in spiritual standards, are repentant and return to the support of the spiritual *I Am*. This opens the way for a spiritual baptism, or outpouring of the Holy [whole] Spirit; through the Holy Spirit baptism one becomes a conscious member of the true Church of Christ.

DEFINITIONS OF TERMS USED

Church Doctrine—Teaching peculiar to a church or to churches in general.

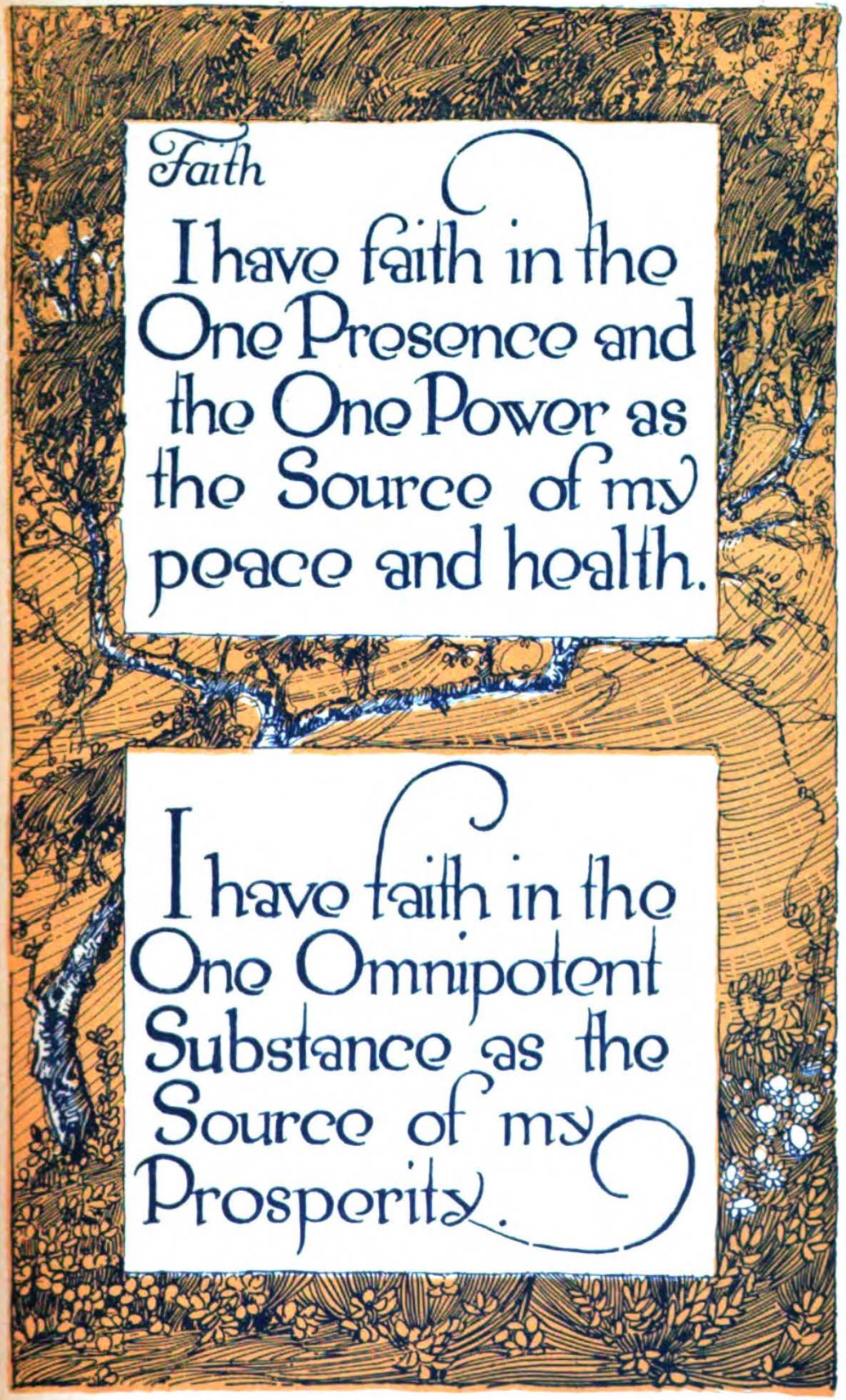
Conviction—State of being convinced.

Spiritual Standards—Ideals which accord with God as Spiritual Principle.

Spiritual "I Am"—The Christ mind. Man's spiritual identity.

QUESTIONS

1. What causes the forming of churches?
2. What is the cause of seeming differences between churches? What will eliminate these differences?
3. What is the Church of Christ? Why has it not been fulfilled in its entirety? How will it be fulfilled?
4. Through what two phases does the Church of Christ pass in coming into manifestation?
5. How does man become a conscious member of the Church of Christ?


Faith
I have faith in the One Presence and the One Power as the Source of my peace and health.
I have faith in the One Omnipotent Substance as the Source of my Prosperity.

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SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
June 20 to July 20, 1919

I have faith in the One Presence and the One Power as the Source of my peace and health.

PROSPERITY THOUGHT

Held daily at 12 m.
June 20 to July 20, 1919

I have faith in the One Omnipotent Substance as the Source of my Prosperity.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

Persons who have trouble with their hearing have a tendency to be self-centered. Perhaps they are not always exactly stubborn, but they are very set in their own ideas, ways and opinions. They are often unwilling to see and acknowledge this, but confession must be made before the difficulty can be overcome through the power of the Spirit. While the cause continues to stand in the way, of course no effective healing work can be done.

We suggest, therefore, that you definitely take up two points with yourself. One is receptivity. Be willing always to "let go" of your own ideas and opinions; be receptive first of all to the true understanding of the Spirit, and then to the ideas and opinions expressed by other people. At least, consider the latter prayerfully before turning from them. The second mental attitude to take is one of attention. Whenever anyone is talking in your presence, see to it that your whole thought is given to what is being said. Even if you cannot seem to hear at first, pay attention, anyway—listen. Stop all other thoughts that may have been thinking themselves out in your consciousness, especially those pertaining to your own self, and put all your consideration on what the other person is saying. Doing these things will go far in getting you out of yourself and in making the proper connection with the outer world and those about you,—two attitudes necessary to keenness of hearing.

When you go into the silence, still self with its thoughts, and listen for the voice of God to inspire you.

In taking your words of Truth into the stillness of the Secret Place within, keep your whole attention on them and on their meaning, and do not let it revert to yourself, or to your personal interests.

Affirm in prayer: "I hear with my mind, and every avenue is open and free."

* * * * *

A great deal of your trouble comes from feeling yourself responsible for others, from trying to carry the burdens of all who are in bondage and limitation. You must set the whole world free, and let each individual live for himself. All have the opportunity to trust in God for freedom. If any prefer to remain bound, that is their responsibility. If one has not faith nor interest enough to write and ask for his own help, he is not in a state to receive as he must receive before he can be healed and enlightened and prospered. Put this proposition before those who have asked you to write for them; tell them how necessary it is for them to exert themselves sufficiently to make a direct request in order to open their minds to receive.

Those who are not interested enough in the Truth to take it up for themselves should be placed fully in the hands of the Lord. Declare for them the truth of being as directed in the leaflet, "Loose Him and Let Him Go." Then leave them in God's hands. Your sister made her own environment through her thoughts and the states of consciousness she entertained, as all persons do. That there was not enough interest or determination to look to God for healing was evident, else she would have gotten that help either through you or through some other person, or direct from the Spirit, ever present with all people.

Please read the article on "Living in the Present," in the booklet, "Gaining the Mastery." Resolutely put away all thoughts of the past, and all anxiety regarding the future; concentrate all your forces in the "now." Place all your dear ones in the Father's hands, knowing

that he loves them more than you possibly can, and that he will care for them when you let go and allow him to do so. Your dreams indicate that in thought you are holding on to your sister. When you cease to do this, you will not dream about her. She represents thoughts that are not constructive, and which you should change to thoughts of life, health, and abiding vitality. The "bay horses" represent the vital forces in your body. The admonition to take the reins and drive the horses yourself, with the consciousness that this would be to the glory of God, is the prompting of the Holy Spirit within you that you must, through the *I Am*, or indwelling Christ-Mind, control and direct your thoughts and the life forces of your body. This will bring life, health, peace, love, truth, and abundant supply to you.

* * * * *

The Following are Points from Letters Written to Students of the Correspondence School

Healing.

In answer fourteen we read, "Through the power of mind over matter, we treat pain." The sense of pain in the body indicates inharmony in the thought about the body. While in this state of mind one should not continue to think about the body or attempt to concentrate upon it, but should first establish peace of mind. He should do this to the point of reaching a great spiritual exaltation, thus making union with the Spirit, the force of which he is to bring into activity in redeeming the body from the sense of materiality, limitation and disease. He is to be absent in thought from the senses and fleshly appetites of the body, and be present with the Lord. (Read II Cor. 5:8.) When he realizes his unity with Spirit, he will find this conviction expressing in his body. Paul speaks of glorifying God in the body and we know that we cannot glorify God until we first realize our interrelation with God. One may then begin to praise his body and to equalize

his forces through speaking words of life, power, love, strength, etc., at their different focalizing centers.

One does not treat through the will power of the mind. Through the will one's spiritual realizations are executed. Healing is not a process of making pain subservient to the will, but is rather the displacing of concentration upon pain with the realization that in God's holy temple there is only peace and life and health.

Healers who dwell so constantly in the realization of the peace and harmony of man's mind and body can declare the Word and get practically instantaneous results. The substance of thought is centered upon the supremacy of Good—upon Good as the one reality.

Righteousness Applied.

We do not believe that, as a rule, one should refuse to vote for any man because of differences in religious belief, but if you discern that this candidate represents a religious organization which has taken unfair advantages to further its own purposes, we should think that the guidance of the Spirit would be followed in the matter of a vote.

This idea bears upon the lesson only in its relation to tolerance. We should always be willing to tolerate anyone's religious or political view, but if a political organization or sectarian power is not conducive to enlightenment, freedom, democracy, etc., conditions need to be met. The sincere Truth student will find that his own indwelling Spirit will help him to handle in a righteous way all the outer activities of the world. Our work is to instruct the individual that he may be an active factor for good in his various associations. Remember that tolerance is not endurance of evil, and know that the true and holy love of God is wise and fearless. The most effective working Truth student will not become detached from his relations to his city and nation, but will willingly let himself be the channel through which the Spirit brings reconstruction, peace and order.

SILENT UNITY HEALING

HEALTH

Pueblo, Colo.—I thank and praise God for his wonderful gift of love. I realize that I am filled, protected, and overshadowed with the love and power of the Almighty. Last February I underwent a very severe operation, said to have been six in one. No one thought I should live and I felt disappointed that I did, for I really felt that life was not worth while. I grew steadily worse until last May, when I had my first healing. One morning I turned on my back and asked God to tell me how I could get relief. These words came to me: "Seek ye the Lord and you shall find him; seek ye wisdom and you shall find it; seek ye health and you shall have it." Then I did not understand why such words came to me, but I repeated them over and over, and instantly I was perfectly easy. I realized right then that it was the power of God, the Great Physician, the creative Cause of all good in the whole Universe. I realized that there was a Spirit in me, and the inspiration of the Almighty would give me understanding. The exercise I took that day far exceeded any that I had been able to take since my coming to the hospital. God be praised for his wonderful strength and unfailing good! I feel sure that I am just now learning how to live; I am just beginning to know what life is. I want to say that Mr. Fillmore will never know how much good I am getting from his lectures. The one, "Truth Demonstrates Itself," meant so much to me. I was not brought up under any particular form of religion. I have visited and investigated several churches, but was never able to accept their view on spiritual things. I thank God that I have found the right and true way. The only regret is that I did not find you years ago. But possibly if I had not had these experiences I should not know how to fully appreciate the heaven I am now enjoying. Our time will come sooner or later, when we shall coöperate with the Great Divine. Let us see only the good in everything and in everybody. May we live above material things, be spiritually minded, and have life and peace. I am inclosing a love offering, but I am sure that there never was a price fixed that could pay for what I have received lately.—*Mary B. Brown*, 115 E. 7th St., Pueblo, Colo.

Washington, D. C.—I am sending a small thank offering—that is, small in intrinsic value, but rich with blessing—because of the recovery of my friend, about whom

Mrs. R. telegraphed you. At that time she was lying in a comatose condition that had lasted many hours. The most famous diagnostician in the John Hopkins Hospital had said there was no chance for her, and from appearances it did look hopeless. I, who had been at her bedside for days, was strangely lifted up through it all, and not for a moment did I lose faith or fail to hold to the Word of Truth. In the midst of it all Mrs. R. called me and informed me that she was going to wire Unity. It was such a comfort and blessing to have this done. My friend's face was purplish gray. She breathed only occasionally, and her eyes were set. An hour later, she opened her eyes and smiled, and you can imagine the effect on us all. Her family physician, a famous Jewish doctor, said it was the work of the Almighty. On my friend's return to consciousness there was a radiance about her. We had all thrown such love and faith around her that the Spirit's presence was apparent. The whole experience increased my faith and made me realize more than ever the wonderful blessing and development that has come to me through a very earnest study of the Unity teaching. I know you are rejoicing with me.—*J. J. D.*

Brooklyn, N. Y.—I caught my foot and fell my full weight on my face. My eyeglasses cut deep into my nose, and I had a severe hemorrhage. My friends were determined to get a taxi, but I refused and went home in the subway. I had no pain. I was filled with Love and the realization of the power and presence of God. There was not a mark on my face.—*K. O. B.*

Morristown, N. J.—Last Sunday I felt that I owed it to my heavenly Father to make a demonstration of faith; so I left off my spectacles, which I had worn for more than twenty years. My Correspondence School lesson was studied and written without the help of the glasses, but not without the help of the Holy Spirit, for which I give thanks. —*H. H.*

Brooklyn, N. Y.—I asked prayers for my mother in healing of goiter and nervous trouble. She now thanks God and Unity, for she is fully restored to health. Please accept the inclosed love offering.—*F. G.*

Toledo, Ohio—I wrote you asking prayers for my little daughter, who appeared to be very ill. The evening after writing you her bowels moved; she broke out in a heavy perspiration, and the fever left her. She has been perfectly well ever since. Accept my heartfelt thanks for your help.—*Mrs. J. W. F.*

PROSPERITY

Glendale, Cal.—I wrote you asking your prayers for the settlement of our estate, and to pray for me during the trial which we were to have in March. Saturday we received a letter from our lawyer saying that Mr. W.'s sister had dropped her suit against us. I cannot find words to express my gratitude and thankfulness to you for this help. —*C. E. W.*

Terre Haute, Ind.—We were economical to stinginess, even with the use of the eggs our chickens layed. We felt that the few cents they brought in were of more benefit than the eggs. Lately, we have been eating eggs, all we wanted; we have been cooking with them, allowing supply to manifest itself by our demonstrating supply. The number of eggs daily gathered has greatly increased; we find them in every corner of the barn, and for the last five days, have been discovering nests of from five to eleven eggs. After such an immediate demonstration it seems that it should be a very easy matter to prove supply in every direction.—*Miss E. S.*

New Orleans, La.—My husband was placed in the position he now holds the first of January, and with the change came an additional dollar a day. Now everything is harmonious. Mr. B. held constantly to the thought that God's work was above criticism, and that he was doing God's work after him. Mr. B. has to put in eleven signals every hour, and he has named them as follows:

1. God—God is in all, through all, and above all.
2. Faith—Faith is the substance of things hoped for; the evidence of things not seen.
3. Harmony—Harmony fills the Universe.
4. Joy—Joy cometh from the Lord.
5. Justice—Justice cometh from the Lord.
6. Life—He shall have life, and have it more abundantly.
7. Love—Perfect love casteth out fear.
8. Order—Keep thy house in order.
9. Peace—Peace be with you always.
10. Praise—Praise God from whom all blessings flow.
11. Truth—Ye shall know the Truth, and the Truth shall make you free.

He intended using Wisdom, so he named the clock Wisdom. We thank God for the goodness that has come to us through your prayers.—*Mrs. E. R. B.*

FREEDOM

Stipek, Mont.—In May, 1918, I overcame the craving for tobacco. It just disappeared, as the dew before the sun. Such a great load seemed to lift from my shoulders that I remarked to my wife, "I am like one released from bondage after serving a twenty years' sentence."—*H. W. D.*

Oakland, Cal.—I am glad to say that I was completely cured of the "coffee habit" while you were speaking the Word of Truth for my hands.—*Mrs. G. P. J.*

Hartford, Conn.—I am writing to you with great joy, more than I am able to explain, over the return of my son. He had been drinking hard for fifteen years and nothing seemed to help him. He came in one day and told me he was through with drink. Now I am praising God for the waking of my son through your prayers.—*Mrs. H. K.*

Los Angeles, Cal.—My husband was the worst drunkard I ever saw. He has not tasted liquor for four months, and he says that there is not money enough in the world to bribe him to take another drop. I thank you for your prayers.—*Mrs. P. B.*

HELPED BY UNITY LITERATURE

Parsons, Kans.—My husband and I have studied Unity literature for five years, and we can say that we are living lives of consecration and purity, and love for our fellow men. This life is so sweet, so grand, so beautiful, that we can certainly call it a heavenly life. We have no worry, no disappointments, no selfish desires, but are led entirely by the Spirit of Truth. All this has been accomplished within us through the study of Unity literature and through the application of its principles.—*Mrs. L. W., Jr.*

Palermo, Italy—The article in Weekly Unity for November 9, 1918, by Miss Nevill is fine; it has helped me to demonstrate over sickness here. The one by Miss Mingle in December Unity Magazine, has helped and enlightened me very much. Now I know that I am growing, and that Wisdom and Love are balanced in me. Many things that were necessary for me before do not exist in my consciousness any more. My husband is with me always in this work.—*N. R. S.*

Oakland, Cal.—I have been reading Unity literature for about twenty years and it is invaluable to me. It would not be well to recall and recount the snares and bondages it has delivered me from, especially the last few years.—*F. J. B.*



PUBLISHERS' DEPARTMENT

UNITY is published on the 1st of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

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Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

Miss Kate M. Nevill prolonged her work in Texas by accepting an invitation from the Unity Study Class, of 209 Mills Building, El Paso, for a course of lectures which began May 11, and ended May 25. The meetings were well attended and her entire trip in the South has been very successful.

PUBLISHERS' NOTES

A new edition of "Talks to Men" has recently been published by the Unity School of Christianity. The author of this important booklet takes the attitude that to attain the highest natural, moral, intellectual and spiritual powers, man must conserve all his energies, especially his life force. This booklet is worthy of careful perusal. Price 20 cents.

The American Revised Version of the Bible is now being used as a text in our publications, and in all original articles appearing in Unity Magazine and Weekly Unity, quotations are made from this text, exclusively. In articles copied from exchanges, quotations will follow the versions given by the writers of the articles.

Did you enjoy the Special Number, too?

As we go to press, we are beginning to receive splendid reports from the Correspondence School Number of Unity Magazine, the May issue. From the first article, "Keeping Our Thoughts In Heaven," up to Mrs. Ruth's little story, our subscribers were given a treat. Every article was written by a student of the Correspondence School lessons, and other students can get a good inspiration to work from seeing what these people have accomplished. Because of the amount of good reading material available, we did not take room to print an outline of the Course and are therefore giving it in this issue.

We thank our students for their coöperation in making this Special Number a success and express our heartiest appreciation for the loving words of our readers and friends.

H. Emilie Cady's "Miscellaneous Writings" is a compilation of messages of Truth, each one of which can he read in half an hour.

The invaluable contributions which this author has made to Truth literature will recommend the volume of spiritual gems now presented to our readers on excellent paper, in

good readable print, and with attractive, substantial binding.

A student on the way to realization will receive a new impetus as he reads these crystal clear expositions which reflect the illuminated consciousness of the writer. We recommend this book as a thoroughly worth while addition to the milestones on the road to attainment.

The price in strong paper binding is 50 cents; in dark green cloth binding, gold lettering, $1.00.

Assortments of Unity pamphlets on these specific subjects may be obtained by writing the Publishing Department. (Each of the following assortments contain a generous number of our tracts dealing with these subjects.)

Bible Interpretation, Health, Prosperity, Protection, Regeneration, Soul Development, Vegetarianism. The price of each assortment is 25 cents.

As the last edition of these booklets has been exhausted, we are unable to fill orders for them: "How to Obtain Your Good," "Little Sermons," "Strength of Joy," "Life Demonstrated" (in paper cover).

New subscriptions and renewals to this magazine should reach the Unity School as early in the month as possible in order to receive the current issue of the magazine. Those persons who sent subscriptions late in the months of April and May did not receive those issues as the supply was exhausted on account of the increased demand for Unity Magazine.

Announcement covering second month's schedule of lectures and classes to be presented by Ida M. Mingle, under the auspices of the First Unity Society of Chicago, in Auditorium Bldg., Chicago, Ill., beginning June 11, will be made in Weekly Unity.

Also cards outlining subjects, time and places of meeting will be distributed direct from the headquarters of First Unity Society of Chicago, Room 104 Auditorium Bldg., 431 South Wabash Ave. Those interested in applying the methods of Practical Christianity in daily living should avail themselves of the opportunity to attend these meetings.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. James W. Stephens, 734 S. Elizabeth St., Lima, Ohio.

Mrs. H. M. Wilkinson, 20 Sea View Rd., Remuera, Auckland, N. Z.

Abby J. Humason, Witter Springs, Cal.

H. Wickert, 491 Talbot, Winnipeg, Man., Canada.

Miss A. B. Bowman, 23 West Gibson St., Canandaigua, N. Y.

Mrs. Mary Pickard, 536 Beaumont Ave., Charlotte, N. C.

Dr. J. D. Long, 126 Penn Block, Butte, Montana.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in July Unity Magazine:

CLASS THOUGHT
Held daily at 9 p. m.
July 20 to August 20, 1919

The "Image and Likeness of God," implanted in man, is now restored through Jesus Christ.

PROSPERITY THOUGHT
Held daily at 12 m.
July 20 to August 20, 1919

Through the restoration of the "Image and Likeness of God" in man, he now comes into his inheritance of abundant Good.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the 1st of July to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St., California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4231 West 32d Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Jacksonville—Mrs. Elizabeth Miller, 39 West Forsythe St.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Margaret Wood Center, Room 56, 213 Woodward Ave., The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.

Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 221 Arcade Bldg.
Cleveland—Unity Center, 10406 Euclid Ave.
Dayton—Metaphysical Library, 503 Mutual Home Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

ANNOUNCEMENT TO NEW YORK READERS

At the time of writing, Mrs. Jennie H. Croft, for many years associated with Unity headquarters at Kansas City, is preparing to visit New York and to coöperate with the Unity Society of Practical Christianity of that city. The Sunday morning services will be held in the Gold Room, Chalif Bldg., 163 W. Fifty-seventh St., beginning May 25. Mrs. Croft will remain in New York for some time and will take an active part in connection with the Unity work in that city. All Unity subscribers and students are asked to coöperate in making these meetings a success and of great benefit to all.

GOOD WORDS CLUB

Are you a member of the Good Words Club? All who are interested in self-development and race uplift are invited to coöperate with this organization. The membership of 12,000 to date, extends to all parts of the world. The Good Words Club is an inestimable asset toward conforming with the scientific rule of life —to express that which is true, honorable, just, pure, lovely and of good report. Following are three reports illustrative of the hundreds received from members:

My membership in the Good Words Club is one of the greatest blessings of my life. It has taught me the lesson of self-control, poise and patience, and a great improvement in my health is one of the results.—*Mrs. E. J. B., Portland, Oregon.*

There is a great improvement in our home life since joining the Good Words Club; there is more love, goodwill and harmony here than ever before.—*Mrs. D. E. L., E. Lynn, Mass.*

Since associating with the Good Words Club I have been helped inexpressibly. In endeavoring to fulfill the pledge a new joy and happiness has come into my life. The serenity and peace which pervade my every hour are priceless.—*M. B. H. Memphis, Tenn.*

No dues nor fees are attached to membership, the club expense being met by freewill offerings from those who desire to contribute. Special helps to members are: The official emblem—a gold pin bearing the symbol of the Three Wise Monkeys, signifying "See no evil, hear no evil, speak no evil;" and an attractive wall pledge card. The emblem is $1.03 and the pledge card 25 cents. Suggestions and aids are offered members through the official organ of the Club, Weekly Unity, this page also including personal reports from members.

Members are registered through this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club

that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name .....

Address .....

City or Town .....State.....

This blank must be signed personally by the one joining.

The Club Rules:

1. Members are admitted upon application to the Central Secretary.

2. Members are to avoid the subjects mentioned in the pledge.

3. Members are expected to report each month to the Central Secretary.

4. Each member is to secure at least one new member each year.

Information concerning the Good Words Club willingly supplied upon request. Application for membership may be made through the pledge here given, clipping and returning to the Central Secretary, Unity Good Words Club, Kansas City, Mo.

PROGRAM AND SCHEDULE OF UNITY SUMMER SCHOOL

The following courses have been arranged for the Unity Summer School, which will be held at Unity Headquarters in Kansas City, Mo., beginning Sunday, July 20, 1919:

Course of Six Lessons in Basic Principles
MARY C. O'NEILL

1—The Character of Being.
2—The Perfect Idea.
3—Manifestation.
4—Judgment.
5—Faith.
6—Love.

Six Primary Lessons in Truth
IDA M. PALMER

1—God and Man Defined.
2—Thinking: Denials and Affirmations.
3—Faith—"The Substance of Things Hoped For."
4—The Secret Place of the Most High (Prayer).
5—Spiritual Gifts (Man's Divine Inheritance).
6—The Unity of Spirit (Oneness with God).

Six Lessons in Science of Prosperity.
RICHARD LYNCH

1—What is Prosperity.
2—The Unlimited Resource.
3—The Power to Mold Riches.
4—Keys to Success.
5—The Law of Compensation.
6—Principles Governing Prosperity.

Mind Training for Truth Students—Six Lessons
W. I. HOSCHOUER

1—Mind Control Fundamental.
2—Spiritual Perception.
3—Spiritual Thinking.
4—Controlling the Imagination.
5—Training the Emotions.
6—Playing the Truth Game.

Spiritual Housekeeping—Six Lessons
LOUISE C. NEWMAN

1—Establishing the Head of the House.
2—Furnishing with Christ Ideas.
3—The Garden of Consciousness.
4—Every Day.
5—"Forgive Us Our Debts."
6—The House of the Lord Forever.

Concentration Course in Six Lessons
ANNA H. RAY

Growth in Consciousness—Six Lessons
MARCELLENE WEBB BURBRIDGE

SCHEDULE OF CLASSES

Sunday, July 20:
9:45—Sunday School.
11—Address.
2:30—Class—Anna H. Ray.
8—Address.

Monday, July 21:
9:30—Concentration—Anna H. Ray.

10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.

Tuesday, July 22:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Wednesday, July 23:
9:30—Concentration—Anna H. Ray.
10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.
8—Lecture.

Thursday, July 24:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Friday, July 25:
9:30—Concentration—Anna H. Ray.
10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.
8—Lecture.

Saturday, July 26:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Sunday, July 27:
9:45—Sunday School.
11—Address.
2:30—Class—Anna H. Ray.
8—Address.

Monday, July 28:
9:30—Concentration—Anna H. Ray.
10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.

Tuesday, July 29:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Wednesday, July 30:
9:30—Concentration—Anna H. Ray.
10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.
8—Lecture.

Thursday, July 31:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Friday, August 1:
9:30—Concentration—Anna H. Ray.
10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.
8—Lecture.

Saturday, August 2:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Information concerning accommodations will be sent upon application.

UNITY CORRESPONDENCE SCHOOL

A Digest of the Lessons for the Benefit of Prospective Students.

The Unity Correspondence Course was created several years ago to meet the demand for an orderly, systematic study of the Principles of Being.

In order that the Unity readers may have a better understanding of the subjects covered in our Correspondence Course, we have briefly outlined the lessons, as given below. Many other points of Truth and their application in daily living, are set forth in the lessons, but the outline enables one to glimpse the vast wealth of inner riches to be had through a scientific course of instruction.

After a student's application for enrollment is accepted he is first asked to review "Lessons in Truth;" after this, he is started on the regular course, an outline of which follows:

PART ONE—SIX LESSONS

Lesson 1. The Silence.

Prayer, its true character and application in daily living—Finding the "Secret Place of the Most High"—Conscious union with God through prayer—Interpretation of the Lord's Prayer—God as Father—Man's identity with God through "I Am"—Concentration—Meditation.

Lesson 2. Healing.

Health our natural inheritance—All causation in Mind—Man's power to forgive sins—Righteous judgment—Relation of righteousness to health—How to heal others—God the one Presence and Power—The body, the "temple of God."

Lesson 3. Prosperity.

What true prosperity is—Understanding necessary in demonstrating prosperity—Reality of Substance—Unreality of matter—The substance of true words—Establishing a consciousness of substance through affirmation—Faithfulness in service—Seeking first the Kingdom of God—Laws governing increase.

Lesson 4. The Body of Christ.

The three-fold application of the Body of Christ—Restoration of man—Restitution of the earth—Spirituality

basis of unity—Jesus as Savior of race—The Lord's Supper and its spiritual significance—The true sacrament—Preserving the harmony of the life idea in all creation—The true Sabbath.

Lesson 5. Overcoming.

Man's inherent power and dominion—The power of thought to bless or curse—Realms of Mind—Understanding and redeeming the subconscious realm—Overcoming sense consciousness—Establishing the Christ consciousness—Overcoming belief in heredity—Growth dependent upon ideals held in mind.

Lesson 6. The Great Demonstration.

Attaining eternal life—Man's power to consciously unite with the Life idea—Identification with the Christ self—Death not the will of God—Jesus' teachings of Life—Redemption of the body through overcoming sin—Love as a factor in the Great Demonstration.

Part Two—Twelve Lessons

Lesson 1. The True Character of God.

God as Spirit—Principle—Father—Omniscience—Mind; Man's relation to Divine Mind—Kingdom of God within man—Man's power to manifest Divine Ideas—The one Reality—Nearness of God—Quickening of the Spirit.

Lesson 2. Christ, The Only Begotten of the Father.

Christ, the Perfect Man Idea—Distinction between "Christ" and "Jesus"—The Perfect Man Idea demonstrated in Jesus Christ—Christ, the Word of God—Man's identification with Christ—Christ, the Son of God—Alive in Christ—Asking in the Name of Christ—Transformation of Mind and renewal of body through Christ.

Lesson 3. Man, the Image and Likeness of God.

Creative action of Divine Mind—The Trinity—"I Am" man—"I Will" man—The "tree of life"—God's manifestation through man—The purpose of man—Acknowledging God—The term "man" in scriptural texts rightly applied—Discerning the Christ—Son of God—Son of Man.

Lesson 4. The Formative Power of Thought.

Thought power—Three realms of Mind—Action of the conscious and subconscious realms of mind—The relation of the subconscious to the bodily organism—Redemption of the subconscious through true thinking—Unifying the conscious and subconscious realms of mind with the superconscious—Atonement—Ideas of the Christ mind es-

tablished in consciousness—Righteousness of body established through thought, meditation and prayer.

Lesson 5 Denials and Affirmations.

The "Yes" and "No" of Mind—Thoughts either constructive or destructive—Denying the false—Affirming the true—Effect of denials and affirmations on bodily structures—Absolute Truth the one standard of thought—Faith, the accumulation of affirmations of Truth—Denials and affirmations as attitudes of mind—Jesus' temptation in the wilderness and its application in man's consciousness—Overcoming personality.

Lesson 6. The Word.

The Word as God—All potentialities of Being contained in the Word—Man's power to speak the Creative Word—Spiritual Man, the Word of God—True words are enduring—Divine Ideas established in consciousness through the Word—Realization of the Power of the Word precedes demonstration—Abiding in Jesus' words—Redemption of the body through living Words.

Lesson 7. Spirituality, or Prayer and Praise.

Bible symbology—Twelve faculties of man—Man's conscious union with God through prayer and praise—Spiritual substance—The Upper Room—The effect of praise on the bodily organism—Praise an important factor in demonstrating Truth—Effectual prayer—The true object of praise.

Lesson 8. Faith.

Development of Faith—Faith as a power—Union of Faith and Love in demonstrating—Faith a living reality—Man's faith in God and his own inheritance—Success through faith—Faith in our Christ self—Faith in humanity—Righteousness established through faith in the Supreme Good.

Lesson 9. Imagination.

How imagination creates—Imaging Divine Ideas—Effect of imagination on body structures—Imaging the perfect body—Man's power to control imagination—Importance of correct mental images—Suggestion—Activity of the imagination in the subconscious—Transforming the character.

Lesson 10. Will and Understanding.

Man's freedom of will—Blending individual will with the Divine Will—Man's perfect freedom in divine understanding—Control of faculties through exercising will in understanding—The will of God always harmony—Over-

coming willfulness—Spiritual realization through understanding—Action of the will upon the organs of the body—Will, the directing faculty of mind—Self-control.

Lesson 11. Judgment and Justice.

Eternal law of justice—Coöperation with Divine Law of justice necessary in expressing harmony—The day of judgment—Discipline not punishment—Various meanings of "hell"—Purification by "fire" a daily process—The "unpardonable sin"—The Supreme Judge—Power and poise the result of being established in Divine Judgment.

Lesson 12. Love.

Love, the harmonizing power of the universe—The true character of love is spiritual—Love in the regeneration—Mercy a manifestation of love—"Perfect love casteth out fear"—Consciousness of love overcomes all destructive agencies—Union of love and wisdom—"Love is the fulfillment of the law"—Divine love and human love.

In addition to the foregoing, auxiliary instruction covering the literature is given with each lesson. For further information address the Unity Correspondence School, Tenth and Tracy Ave., Kansas City, Mo.

WRITINGS OF CHARLES FILLMORE

"CHRISTIAN HEALING"

A Book on Practical Spiritual Healing

A strong, logical course of lessons in Christian Healing. The book explains the Healing Law which Jesus Christ proved, and which every man and woman can understand and practice. The instruction given in this book is simple, and when rightly used produces health and success.

"Christian Healing" also contains twelve sets of statements, one set accompanying each lesson. These are used in connection with the lessons for mental discipline.

The Table of Contents of "Christian Healing" is here given:

Lesson One—The True Character of Being; *Affirmations for Realization of Divine Mind.*

Lesson Two—Being's Perfect Idea; *Statements for Realization of Son of God.*

Lesson Three—Manifestation; *I Am Realizations.*

Lesson Four—The Formative Power of Thought.

Lesson Five—How to Control Thought; *Cleansing and Purifying Statements.*

Lesson Six—The Word; *The Power of Words.*

LESSON SEVEN—Spirituality, or Prayer and Praise; *Establishing the Perfect Substance.*

LESSON EIGHT—Faith; *Affirmations for Developing Faith.*

LESSON NINE—Imagination; *Perfection in Form Established.*

LESSON TEN—Will and Understanding; *Establishing Will and Understanding.*

LESSON ELEVEN—Judgment and Justice; *Statements for Judgment and Justice.*

LESSON TWELVE—Love; *Establishing Divine Love.*

Various Bindings and Prices of "Christian Healing":

Paper Cover—The latest edition in paper cover is printed in large type on University Book paper. Price, 75 cents.

Cloth Binding—The large type is a new feature. Bound in dark green cloth which harmonizes with the Unity library. Price, $1.50 a copy.

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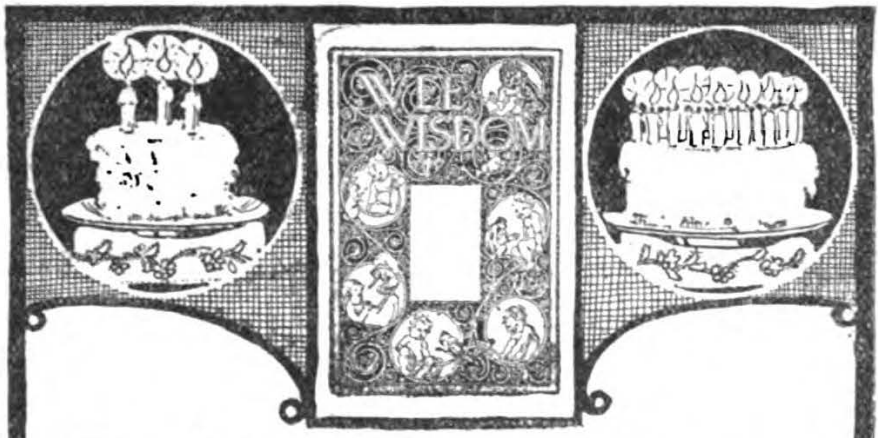
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UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Avenue, Kansas City, Mo.



The CAT did'nt count, but she was the only one to remember his BIRTHDAY. All his human relations had overlooked this wonderful event



The Children Should Be Remembered And Let Us Send The Birthday Gift

You who read this page have in mind one or more children who are dear to you. It is your wish that these little ones be happy, especially on such an occasion as their birthday. But your problem has often been—What shall I give this year?

An ideal gift is in the process of construction. Unity School has solved the birthday gift problem by creating a new gift that will delight the heart of all children. Beginning August first, of this year, a charming and interesting monthly book will be issued.

This monthly book will be called the New Wee Wisdom, and its subscription price will be $1.00 a year. But we will enter the names of children and young people on the Wee Wisdom list for 50 cents, if the subscription is received before August first.

Wee Wisdom will teach the child that each birthday brings new possibilities for growth and unfoldment, and that the wonderful teachings that Jesus gave 2,000 years ago are practical and can be applied to the child's everyday life to make him sweeter, nobler and happier. Soon the child will learn that every day is in reality a birthday of joy and love unending.

Let us suggest that you send the magazine

for a birthday gift to some child. It matters not when the birthday is. Send the subscription now, and we will remember when the time comes. An attractive birthday greeting will be sent by us on the child's birthday, with your name written upon it, as for instance—

TO JAMES FROM UNCLE DAVID

With greetings on your tenth birthday, and with the promise that a delightful and interesting visitor will come to you every month until it has made a round of twelve calls. The name of the visitor is Wee Wisdom.

And the enlarged Wee Wisdom will reach him every month for a whole year.

Please fill out the following blank and send to us:

.....

SPECIAL BIRTHDAY OFFER

UNITY SCHOOL OF CHRISTIANITY,
Tenth & Tracy Ave., Kansas City, Mo.

For the enclosed 50 cents please send the New Wee Wisdom Magazine and a Birthday Greeting to

Child's name .....

Child's address .....

.....

Child's age .....

Child's birthday .....

My name .....

My address .....

.....

My relationship .....



CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

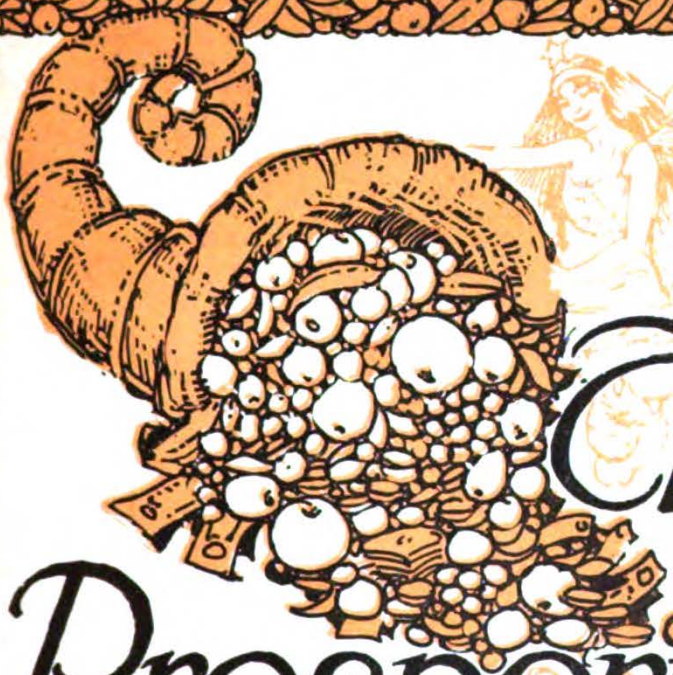
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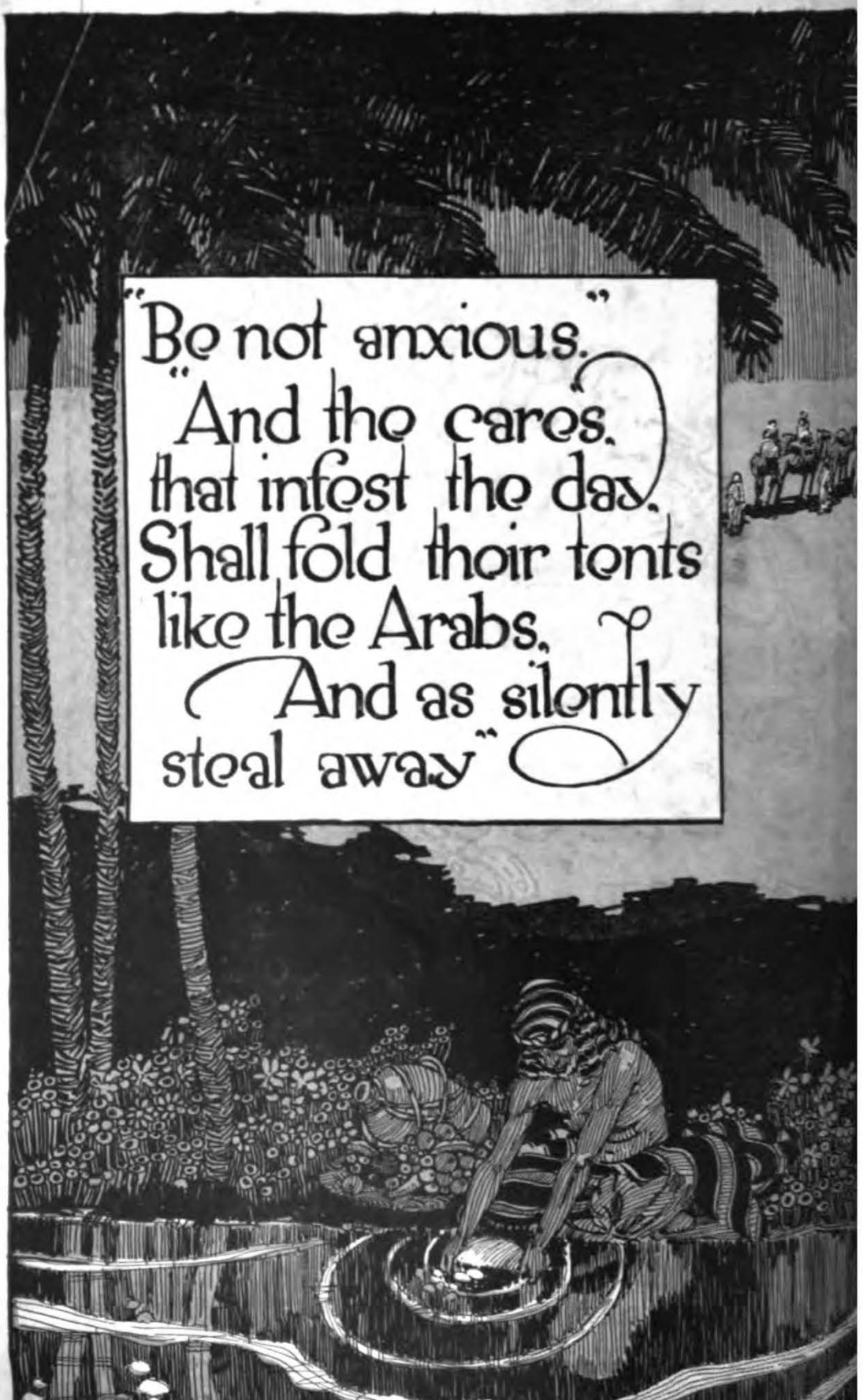


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GATHERED together under this title are three booklets that explain some important laws which govern Prosperity, Opulence, Success and true Riches.

At present the series contains these three booklets: "Prosperity and Success," "Giving and Receiving," and "Wealth and Wisdom." The price of each booklet is 20 cents a copy. For the three booklets, the special price is 50 cents.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Avenue, Kansas City, Mo.


"Be not anxious.
And the cares.
that infest the day.
Shall fold their tents
like the Arabs.
And as silently
steal away"



